The LUTHERAN

PLAN NEW YORK WELFARE APPEAL

Metropolitan area leaders prepare joint effort

No. 7

NOVEMBER 18, 1953

10 CENTS

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Tears on Sunday

IN FRONT OF THE CHURCH we could find no place to park. "Boys, you go in," said my husband. "We'll come in as soon as I find a place to park."

The boys got out and he started the car again. Two-year-old Barbara, who was standing between us on the front seat, burst into tears as she saw we were driving away from the church. "Barbara wants to go," she said, pointing toward the church.

WE TRIED to explain that we were going to find a place to park and then go back, but this didn't make her happy. There were tears on her face until we found that place, got out of the car and were again in sight of the church. Then an unrestrained smile lit up her face, and she hurried her steps.

After the service we told her brothers about our experience. "Tears because she thought she wouldn't get to Sunday school!" said my husband. "I hope she'll always feel that way."

Then Bobby said, "You know, Daddy, if more people felt like Barbara there would never be empty seats in church anymore."

—KATHERINE BENION

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THE CHURCH IN THE NEWS

German churches can manage

No more money from America will be needed for aiding West German churches, leaders announced in late October. Gifts from overseas will all be forwarded to Soviet Zone churches or used among refugees who escaped from Communist territory into western Germany.

Millions of dollars collected by Lutheran World Action have aided West German churches in recovering from the vast damage inflicted by World War II. Much of the devastation has not yet been erased. But increasing prosperity of the West Germans should enable them to pay their own bills, Lutheran bishops of Germany said last month.

As long as the East German border is open, supplies should be shipped in large quantity to Soviet Zone churches, the West Germans say. More than two million gift packages are being sent each month by West Germans, reported the Rev. Carl Mau of the Lutheran World Federation staff who returned to the U.S. on furlough in early November.

Englishman condemns Jews

Arabs, nursing sullen hatred of the Jews in Israel, make no effort to clear up the desperate situation of 800,000 refugees who might be resettled in Arab countries. Jews openly threaten to annex more Arab territory to their five-year-old nation which is kept in existence by governmental and private funds from the United States.

It is "the Jewish vote in New York" which has paralyzed the United Nations in settling the Arab-Israeli problem, said the Church of England's archbishop of York, Dr. Cyril F. Garbett, this month. Seldom has any high-ranking churchman expressed himself so bluntly on a world question as the archbishop did on Nov. 5 at the York diocesan conference.

The archbishop condemned the Israelis for the "cruel massacre" of Arabs in the border village of Kibya (*see "World News Notes"*). The Kibya murders were a "calculated horror" which has caused "disquiet and indignation" on both sides of the Atlantic, he said.

Failure of the United Nations to straighten out the Palestine situation will affect UN prestige throughout the world, said Dr. Garbett. Although the UN decreed that Jerusalem was to be an international city, "Jews in defiance of this have now removed their foreign office" to that city. It is "the Jewish vote in New York," he explained, which "has had a paralyzing effect on the UN." Unless "some strong line is taken, the tension which exists will snap and the Middle East will be ablaze."

Plain talk from Presbyterians

In a week which was notable for plain talk by prominent churchmen, Presbyterians had talked most plainly. A 2,300-word statement on the proper means of combatting communism contained a stern criticism of Congressional committee investigations. The statement, written by Dr. John A. Mackey, was endorsed by the Presbyterian USA General Council and sent to pastors for reading in 8,000 congregations.

"A subtle but potent assault upon basic human rights is now in progress," Presbyterians were warned. "Some Congressional inquiries have revealed a distinct tendency to become inquisitions" and "begin to constitute a threat to freedom of thought in this country."

The battle against communism is developing "a fanatical negativism," it was stated. "Totally devoid of a constructive program of action, this negativism is in danger of leading the American mind into a spiritual vacuum. Our national house, cleansed of one demon, would invite by its very emptiness, the entrance of seven others. In the case of a national crisis this emptiness could, in the high-sounding name of security, be occupied with ease by a fascist tyranny."

Exchanging totalitarianisms

Not very carefully concealed in the Presbyterian statement was a thrust at Roman Catholic readiness to build up former Communists as important witnesses against Americans accused of subversion. Among such individuals is Louis Budenz, formerly a leading American Communist and now a professor in a Roman Catholic university.

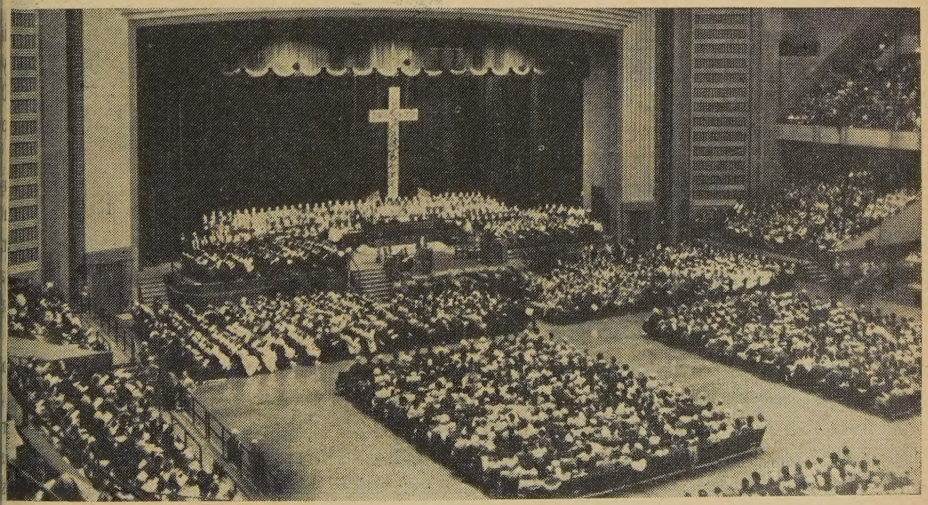
Some former Communists who have become Roman Catholics, the Presbyterians were told, "have done no more than transfer their allegiance from one authoritarian system to another. Nothing is easier for people, as contemporary history has shown, than to make this transition from one totalitarianism to another, carrying their basic attitudes along with them."

On the basis of "the uncorroborated word of former Communists," said the Presbyterian statement, some men and women are "publicly condemned."

"As a matter of fact," the Presbyterians pointed out, "the lands that have suffered most from communism, or that are most menaced by it today, Russia and Italy, for example, are lands which have been traditionally authoritarian in their political or religious life. And yet the ex-Communists, to whose word Congressional committees apparently give unqualified credence, are in very many instances people whose basic philosophy authorizes them now, as in the past, to believe that a lie in a good cause is thoroughly justified."

Luther was remembered

From coast to coast Protestants of



TWELVE THOUSAND CELEBRATED REFORMATION IN ST. LOUIS
Dr. Harry Emerson Fosdick pleaded for "positive Protestantism"

America had been conspicuous by their presence at 1953 celebrations of the Reformation.

The Roman Catholic Church is in many ways "no less autocratic and totalitarian" than Communist governments, said Dr. Robert J. McCracken in New York City. "Let the best in Protestantism do everything possible to co-operate with the best in Roman Catholicism," said Dr. Harry Emerson Fosdick in St. Louis.

The motion picture *Luther* celebrated Reformation week by opening in Washington, where The *Post* called it "a superb screen adventure." The New York City showing of the film began its ninth week in early November. There were long lines at the box office as the Philadelphia showing closed after six weeks, with a downtown theater dickering for a second run of the *Luther* picture.

Of all films on display in U.S. theaters during October, *Luther* was running seventh in dollars piled up at the box office (although it was not showing in nearly so many theaters as some of the leaders—*The Robe, From Here to Eternity*). Luther was a "torrid $11,000" in Baltimore in the last week of October, reported *Variety,* "a smash $10,000" in Washington, a "big $18,400" in Chicago, and a "tall $9,000" in Portland, Oregon.

Schweitzer can use $33,000

The Nobel Peace Prize awarded this month to Dr. Albert Schweitzer will be useful in enlarging the hospital at Lambarene, the prize winner said.

The 78-year-old missionary had given the world an illustration of the saying of Jesus, "He who loses his life for my sake will find it." Schweitzer in 1905 abandoned his brilliant European career as scholar and musician to bury himself in an obscure village as a doctor in French Equatorial Africa.

Nobel prize money will total $33,200, and will be employed in constructing new buildings for the "ever-increasing number of leprosy patients who have heard about the efficient new drugs made in America," Dr. Schweitzer explained. "Land is now being carved out of the jungle" for construction of buildings. There would not be time to go to Oslo to receive the prize personally, said Dr. Schweitzer. He is too busy building the hospital.

MISSIONARY AT WORK
Dr. Albert Schweitzer at Lambarene

Bingo defeat for Protestants

Bingo and raffles are "harmless games," said The *Advocate,* official newspaper of the Roman Catholic archdiocese of Newark. Catholics of New Jersey were urged to vote on Nov. 3 in favor of bingo and similar gambling games.

Allied with the Catholics were many members of American Legion posts, Veterans of Foreign Wars, community fire companies, and other organizations depending on gambling to finance their activities.

Protestant churches, on the opposite side of the bingo question, were as active as the Catholics in rallying voters for the Nov. 3 election. "There is more than bingo involved," said the chairman of the Protestant anti-bingo committee, the Rev. Samuel A. Jeanes. Amendment to the state constitution "would take away from the people their present constitutional right to determine each specific kind of gambling to be legalized in New Jersey and how it shall be restricted and controlled."

Pro-bingo people piled up 880,000 votes against an anti-bingo total of 352,000. A special session of the state legislature may be called before the end of the year to legalize bingo. The Nov. 3 vote was a referendum expressing the opinion of the state's citizens on the question but not putting specific legislation in effect.

Goes to jail on race question

Moving 60,000 non-whites from their homes in Johannesburg according to South Africa's new race segregation law is "contrary to the basic principles of Christianity," said Patrick Duncan. To demonstrate his defiance of the segregation law, he entered a non-white area, was arrested, and this month was sentenced to 100 days in jail.

Anglican bishops of South Africa spoke out sharply against the race law in late October. It is "morally wrong to follow a policy which has as its goal to keep any particular racial group in a permanent position of inferiority," they said. Bishop Richard Ambrose Reeves of Johannesburg said the plan to move the non-whites from their homes is "legalized robbery."

A mild-mannered English clergyman, the Rev. Michael Scott, was back in New York this month to agitate for the rights of Negroes in Central Africa. He appeared at the United Nations to campaign against plans of the British government to bind together Northern and Southern Rhodesia and Nyasaland in a Central African Federation. The plans include no safeguard for land ownership rights of the natives, he asserts.

Mr. Scott was recently deported from Nyasaland by the British. In 1952 he had been barred from the Union of South Africa.

World Action fund advances

By the end of October the 1953 Lutheran World Action fund had reached the three-quarter mark in its progress toward the goal of $2,600,000. As of Oct. 31, receipts were $1,947,218 or 74.9 per cent of the goal.

The Rev. Rollin Shaffer, promotion secretary for LWA, pointed out that the results to date are nearly 12 per cent more than at the same time last year. All eight church bodies participating in the National Lutheran Council have passed the halfway mark in contributions.

The Augustana Lutheran Church has almost raised its quota in full, with $285,331 or 96.5 per cent of its share of $296,788. The United Lutheran Church in America has raised $947,531 or 77.7 per cent of its quota of $1,219,627.

Judge wants proof

A New York Supreme Court Justice has asked a Baptist clergyman to prove charges that three widely known Protestant churchmen "have been flagrantly aiding the cause of communism."

Justice George T. Vandermeulen of Buffalo made the request of Dr. J. Palmer Muntz, pastor of Cazenovia Park Baptist Church, who in a recent sermon made the charges against Methodist Bishop G. Bromley Oxnam, Dr. E. Stan-

ley Jones, and Dr. Claude C. Williams of Birmingham, Ala.

Justice Vandermeulen said he wants proof of Dr. Muntz's accusations "within 30 days." He is a member of Dr. Muntz's church.

"If you do not, or if you cannot prove the same, I, for one, and many others, will consider that you have accused these men unfairly and that the sole purpose of your sermon was to be sensational," Justice Vandermeulen said in a letter to Dr. Muntz.

Dr. Muntz, a past president of the Conservative Baptist Association of America, said that "there is no doubt that the charges are true as made by Dr. J. B. Matthews that there are in the clergy thousands of party members, fellow travelers and unwitting dupes.

"They lived under the aegis of the National Council of Churches, which fosters programs of the social gospel, is pacifist in sentiment and is in sympathy with Communistic social and economic ideals," he said.

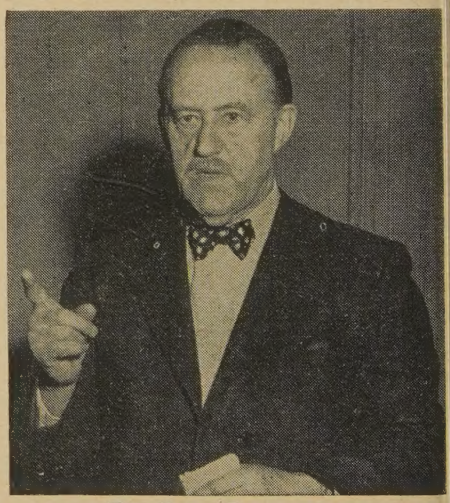
Blanshard attacks again

Ireland is a good example of how a Roman Catholic country can permit Protestants full religious liberty, it had been claimed by Catholics. They wanted writers such as Paul Blanshard to talk about Ireland instead of Spain to illustrate Catholic principles of the relation of church and state.

Dr. Blanshard, whose two previous books (*American Freedom and Catholic Power,* and *Communism, Democracy, and Catholic Power*) had sold 300,000 copies, decided to study Ireland. This week his third book, *The Irish and Catholic Power,* is off press. "Ireland," he says, "is the No. 1 exhibit of Roman Catholic power in the English-speaking world . . . If America ever becomes Catholic, Ireland will be the living model."

In March Dr. Blanshard filed a petition with the U.S. Attorney General and Department of State requesting that the American citizenship of Archbishop Gerald P. O'Hara be revoked on the grounds that as papal nuncio to Ireland he was in the service of a foreign state. U.S. law provides that an American loses his citizenship if he performs duties for a foreign state which involve taking an oath of allegiance to such a state.

The State Department rejected the Blanshard petition in July, stating that "there is no evidence of any law or regulation requiring Papal Nuncios to take an oath, affirmation, or declaration of allegiance to the State of Vatican City."



DR. PAUL BLANSHARD
Writes about the Irish

More Oxnam, Velde

It is "absolutely absurd" for Bishop G. Bromley Oxnam to say that Congressional investigators checking up on subversives are the "real dupes" in the Red hunt protested Representative Harold Velde. The bishop had called the congressmen "dupes" in an article published this month in *Look* magazine. Congressional com-

mittees "have an excellent record" in exposing "subversive activities and agencies," said Mr. Velde.

Bishop Oxnam, said the congressman, is not "an effective fighter against communism and the Communist ideology" and has "knowingly or unknowingly" been associated with Communist front groups "which have threatened to destroy" the American government.

The bishop replied that "it is hard to reply to such incompetence and maintain one's dignity. Mr. Velde is hardly qualified to pass judgment on leaders of the church."

At a convention of the women's division of the American Jewish Congress this month Bishop Oxnam said that "the release of unverified or unevaluated testimony by former Communists, heard in secret sessions, before the accused has been heard—and in some cases after the accused has died" is an "un-American practice" and "inexcusably vicious."

God expelled from school

American public schools "cannot be neutral" toward God, Dr. Luther A. Weigle warned educators meeting last week in Pittsburgh. The schools may be neutral "as to the strife of the sects" but must not seek to divorce public education from faith in a Creator.

There is a growing disposition "to expel God from both the government and education as an illegal entry," Dr. Weigle stated at the fiftieth anniversary convention of the Religious Education Association, held at the University of Pittsburgh Nov. 8-10.

Some leaders in public education assert that "belief in God is necessarily and wrongfully authoritarian in character," said Dr. Weigle. They believe "there is no absolute truth" and that good teaching is "always neutral in matters of faith." They think "God is irrelevant to the real crises and decisions of human life and history, and that belief in God is actually a hindrance to human idealism."

Dr. Paul C. Reinert, president of St. Louis University, a Roman Catholic institution, told the conference that "every college should have a strong department of religion composed of the representatives of at least the major diverse faiths of our civilization."

And so forth

Homeless youngsters heading for trouble along German superhighways will have someone watching out for them, according to a new plan in which Protestants and Roman Catholics co-operate. A Protestant deaconess and Roman Catholic nun have opened a combination travelers' aid and rescue mission in a gasoline filling station at the Rhynarn resthouse on the Berlin-Cologne highway. For years the German churches have operated such rescue missions in all the main railroad stations, but this is the first along an automobile highway.

American Baptists hope to collect a special $8,350,000 loan fund to help new congregations build churches. Three hundred churches could be constructed with aid from this fund, Baptists estimate. As the first-round loans are repaid, the fund would be available for additional projects . . . Congregations in all parts of the United States should appoint delegations to inspect state-supported hospitals and reformatories, proposed Governor Frank Clement of Tennessee. Church people should keep track of how the wards of the state are being cared for.

For the first time in two centuries churches throughout Sweden celebrated All Saints' Day with services of holy communion on Saturday, Oct. 31.

World News Notes

VOLCANIC PLANET

The little town of Kibya along the Israeli-Jordan border now shares a place in modern history with two others towns destroyed in recent years in the spirit of murderous revenge—Lidice in Czechoslovakia and Oradour in France. One night last month a task force of the Israeli army crossed into Jordan and attacked the Arab village. At least 52 civilians were killed amid the wreckage of their dynamited homes.

Border raids have been commonplace along the uneasy Arab-Jewish truce line ever since it was established four years ago. Little else could be expected of a boundary which cuts farms and villages in half, thus making "economic refugees" of the people in its path. A UN Mixed Armistice Commission supervises the arbitrary frontier as best it can and keeps a record of the violations. According to an Israeli spokesman the MAC ruled against Jordan in 159 cases and against Israel only in 25 in the year ending June 30, 1953. Admittedly, the people most likely to violate the border are the Arabs who lost their homes there.

IN THE FORTNIGHT preceding the Kibya affair, illegal Jordanian crossings had suddenly increased and culminated in the murder of a Jewish mother and her two children when a hand grenade was tossed into their home. It was this ugly incident which set off the ensuing massacre.

THE STORY OF BLOODSHED in postwar Palestine is shocking. During hostilities in 1948, an Arab village was wiped out by the Jewish forces. Its name—Deir Yassein—is virtually unknown. In this respect, it resembles Etobon, that little Lutheran town in France which—unlike Oradour—never hit the world headlines. But the Arabs will never forget either Kibya or Deir Yassein, just as the Israelis will not forget that in the past 18 months alone 107 Jews lost their lives in this guerilla warfare. This mounting list of casualties blocks any immediate hope of lasting peace.

The history of the Palestine truce line gives an insight into what may be expected along the Korean truce line, if some durable solution is not diligently sought right now. It has been revealed that fanatical and foolhardy Communists were deliberately left behind among the war prisoners who refused repatriation. The idea was that they would act as spies and agitators and probably swing some hesitant men toward returning home. Angry anti-Communists had a terrible answer for this kind of undercover activity. Unmasked agents were surrounded and trampled to death!

AMONG THE GENUINELY NEUTRAL OBSERVERS, the Indians in Korea have acquired an impressive reputation for fairness and courage. It is difficult to win the confidence of the suspicious PWs whose idea of what is happening to them is daily becoming more confused. Even the Swedes on the Neutral Nations Inspection Team have been stoned in the camps but the PWs promptly apologized for that. As for the Poles and Czechs belonging to the same team, it is reported they do not dare enter the compounds.

To the Palestine and Korean truce issues may be added the acute Trieste problem. All three of them—together with a dozen others—constitute the urgent business not only of the diplomats and statesmen, but of every citizen who inhabits this volcanic planet. Solutions are there, but they won't be found without searching. —STEWART W. HERMAN

EXTENSION OF SOCIAL SECURITY

THE FUTURE of the social security system will be one of the most controversial issues in the next session of Congress. The House Ways and Means Committee is making a study of the whole social security philosophy and of the long-term financial solvency of the present system. It may bring sweeping proposals for revision.

Meanwhile, the administration has sent to Congress suggestions for broadening the coverage of Old Age and Survivors Insurance (OASI). Mrs. Oveta Culp Hobby, secretary of the Department of Health, Education and Welfare, has completed a study which recommends bringing under full coverage several categories of people who are now excluded.

Newly covered groups would include: state and local government employees; self-employed professional people such as doctors, dentists, architects, lawyers, funeral directors; farmers who own and operate their own farms; farm workers and domestic workers regardless of how long they work or how much they are paid; ministers and members of religious orders; fishermen, seamen, and people who perform industrial work at home.

Social security for ministers?

Whether or not ministers should be included under OASI coverage is a question which has caused heated discussion in church circles. Some feel that bringing ministers under the social security system would violate the principle of separation of church and state, and might open the door to gradual government control of the church and its ministry. Others contend that ministers should be permitted the privilege accorded to many of their parishioners of providing for increased financial security in old age.

Various Protestant denominations have taken opposite positions on the question. Three Lutheran bodies have taken action favoring the inclusion of ministers. Two other Lutheran bodies have taken noncommittal positions. Opposition to social security coverage for ministers has centered largely in the United Lutheran Church. The Seattle convention referred the matter to the Board of Social Missions for further study.

The proposal in the administration's report is that OASI coverage for ministers be provided on a voluntary basis similar to that now in effect for lay employees of church organizations. An employing agency plus two-thirds of its clerical employees could elect to enter the system. In the case of parish pastors, this would mean that both the church and the pastor would have to agree on coverage before it became effective.

Complications would arise when a covered pastor moved to a non-covered church, or vice versa. There are two schools of thought: one holding that coverage of a pastor moving to a church which has already elected coverage should be mandatory; the other feeling that neither a pastor nor a congregation should be forced to enter the system, and that coverage at each change of pastorate should be by agreement of both the church and the pastor.

An administration bill spelling out the details of the proposal will be introduced at the beginning of the next session. Church people, pastors and laymen alike, should be weighing the problem and deciding what they think. If there is any degree of consensus, Congress will be only too glad to follow church sentiment.

—ROBERT E. VAN DEUSEN

God Had a Plan for Falckner

By ABDEL ROSS WENTZ

First Lutheran pastor to be ordained in America was guided into the ministry by many influences

JUSTUS FALCKNER had many of the personal qualities that go to make up what Paul calls "a good minister of Jesus Christ." From his childhood there was bred into him a high degree of respect for the church and her ministry. His father and both his grandfathers had been Lutheran ministers. His three brothers, all older than he, became Lutheran ministers. And so Justus grew up in a tradition and an atmosphere that naturally suggested the office of the ministry as the highest calling to which any person could aspire.

As a student at the University of Leipsic his conviction about the ministry was confirmed. He became warmly attached to the distinguished teacher, Christian Thomasius, at that time a pioneer in the pietistic movement. When Thomasius was expelled from Leipsic and went over and founded the University of Halle, Justus transferred to Halle. There he came under the influence of August Herman Francke, a more consistent pietist and a more orthodox Lutheran than Thomasius. Under Francke, Falckner's devotion to the study of the Bible was deepened and his interest in the practical implications of biblical teachings was heightened.

WHEN YOUNG FALCKNER left the university he had a status as *candidat theologiae,* a candidate for holy orders. And he followed the traditional practice: before applying for ordination he became a schoolteacher for several years. Until quite recently this was part of the regular training of a candidate for ordination on the European continent. Teaching supplied certain skills needed in the ministry. For this part of his training young Falckner went to Schleswig-Holstein. During his work as teacher he also found time to visit centers of pietistic activity such as Rostock and Lubeck.

Another element that helped qualify this candidate for ordination was his creative skill in writing hymns. While Falckner was still a theological student, only 24 years old, his teacher Francke recognized the high quality of his compositions and published some of them in a collection of hymns. Most noted of these is the one in our Common Service Book with the opening line "Rise, ye children of salvation, all who cleave to Christ the Head!" This and other hymns of his have been widely used down to our day.

AT 28 JUSTUS FALCKNER was a man with exceptionally fine qualifications for the Christian ministry. It was not mere rhetoric, then, when the Rev. Andreas Rudman in the ordination certificate designated the young man as "the most eminent and most excellent Justus Falckner"

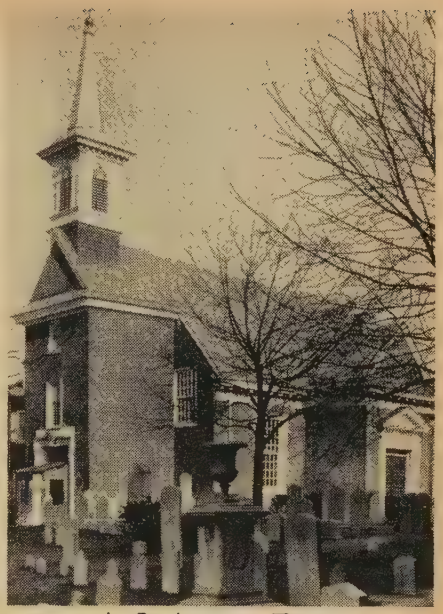
At its 1953 convention the Synod of New York and New England celebrated the 250th anniversary of the ordination of Justus Falckner with a mass meeting at the Yale University chapel. This article is condensed from the historical address given on that occasion by Dr. Wentz, noted church historian and former president of Gettysburg Seminary.

and prayed God to "increase in the new minister the gifts that have been bestowed." Rudman had written to Falckner privately, "You seem to have been called from your birth. Can you, in a quiet conscience, bury your talent?" The other Swedish ministers, both of them, were impressed with Falckner's exceptional qualifications for the ministry.

But personal talents and good education do not in themselves make a man a minister of the gospel. More important is the man's divine call, his sense of vocation and mission. This belongs to his inmost heart and is not always easily discernible. But from what has already been said it is clear that Justus had at least one part of the inner call: he felt the need for the preaching of the gospel and the administration of the Sacraments. But did Justus Falckner have that other element in the inner call to the ministry, the feeling that God was actually calling him personally?

While he was teaching in Schleswig-Holstein and as he was approaching the point where he would take his second examination and then be recommended by his superintendent for some pastorate, Falckner was led into a detour. His older brother Daniel had been in America and returned to Germany early in 1700. One of his objects was to get recruits for the little colony of pietists and theosophists that had settled on the banks of the Wissahickon in Penn's Woods. Daniel importuned Justus to come along to Pennsylvania.

It seems that the elder Falckner urged his brother to flee from the dissolute courts of Europe and to put the ocean between himself and the worldly minded ministers of Germany with their cold dogmatism, their lack of spiritual warmth and their increasing rationalism. And Daniel's crowning argument with Justus was the great opportunity for missionary work among the Indians and white people in Pennsylvania.



AS IT APPEARS TODAY
Gloria Dei Church

IN THE LATE SUMMER of 1700 Justus accompanied Daniel across the ocean to America. And it was not long until Justus registered his disappointment. Human nature in America, he found, was essentially the same as human nature in Germany.

The *candidat theologiae* expressed his bitter disappointment by suppressing his sense of vocation to a pastorate and going into seclusion as a hermit. For three years he lived alone in a cabin in the wilderness.

But Falckner's seclusion was not absolute. He did occasionally come out of his hermitage and make his way to the confluence of the Delaware and Schuylkill, to the little stone church that had just been built at Wicaco by the Swedes

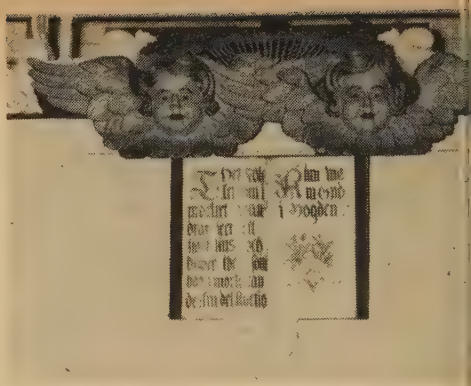
and dedicated to the glory of God—Gloria Dei Church. There from time to time the young German mystic sat in the pew of the church gleaning such spiritual nourishment as he could from the impressive Swedish liturgy and from the preaching in Swedish of Pastor Rudman and, when Rudman went to New York, from the preaching of Pastor Andreas Sandel. These Swedish pastors learned to know and admire the young German student. They were deeply impressed with his personal qualities, his biblical learning, his Lutheran orthodoxy and especially his devoutness of spirit.

And so it came about that in 1703, when Rudman felt himself compelled to lay down the burdens of the wide-spreading field in New York and return to Pennsylvania—compelled by his own sickness and his wife's homesickness—he laid hands on the young German, "the most eminent and most excellent Justus Falckner" as he called him.

This Rudman did in two ways. First, he revived in Falckner his sense of vocation to the active ministry. And second, he ordained the man.

ALL THREE of the Swedish pastors pointed the finger at him: "You are the man! You have been called from the day of your birth. You have the qualifications. How can you hide your talent like this?"

Justus could not resist such pleas. The modest mystic surrendered. The detour was over and he was back again on the main track for the ministry. But before Falckner could be ordained to the ministry, something more was needed. The external call was necessary, "to a specific field of ministerial labor" as we put it today. Not all the urging of all the ministers in the world could have persuaded Justus Falckner to accept ordination, for



SWEDISH ANGELS AT GLORIA DEI
They watched Falckner's ordination

he was not a Presbyterian. For him there had to be a definite call from a congregation. The congregation at New York, doubtless at Rudman's behest, wrote to Falckner asking him to come and preach a trial sermon and at the same time sending him a call to be their pastor. Falckner accepted, but declined to preach a trial sermon. The congregation did not insist.

Rudman was now ready to proceed with the ordination. It took place at Gloria Dei Church on Nov. 24, 1703. It was a notable event, the first ordination of a Lutheran minister in the records of American church history.

THERE HAS BEEN MUCH discussion about the priority of this ordination, its priority among Lutherans and among Protestants in America. And people have discussed the validity of this kind of ordination and its bearing on the whole question of ecclesiastical orders in colonial times. About a century after this event, when these Swedish Lutheran congregations had been annexed by the Protestant Episcopal Church, the Rev. J. C. Clay, rector of Gloria Dei, wrote "The ordination by presbyters instead of a bishop was the best their situation en-

abled them to obtain. A sister church wanted a pastor and they had to decide between letting them go unsupplied or giving them one with defective orders; or perhaps they thought such orders would do for the Dutch."

The last phrase in the Latin form for the certificate issued for Falckner's ordination is *"qualis vocatio, talis successus"* which means "As is the call, so is the success." On that basis there can be no doubt about the validity of Falckner's call by the Holy Spirit. Historians have written with enthusiasm about Falckner's splendid faithfulness and his high merit as a minister.

IF WE LOOK at Falckner's ministry in the long perspective of 250 years, it is clear that during his 20 years here, he built into the structural base of New York Lutheranism the spirit of Halle, or what Dr. Kreider so very appropriately calls "the Muhlenberg way." It is the spirit that combines warmhearted Christian piety and practical Christian benevolence with the essence of orthodox Lutheran confessionalism.

Falckner's successor, Berkenmeyer, had a somewhat different spirit, but he did not change the general tone. Falckner's spirit continued to be basic, and without it the United Lutheran Synod of New York would not rhyme so beautifully as it does with the rest of the United Lutheran Church in America, the Lutheranism of the Muhlenberg development.

JUSTUS FALCKNER IS ORDAINED

By DELBER W. CLARK

Just 250 years ago the first Lutheran ordination in America took place in a Philadelphia church

The following account of the events preceding the historic ordination of Justus Falckner and the description of the ceremony itself are condensed from the book *The World of Justus Falckner* by Delber W. Clark, published by the Muhlenberg Press in 1946.

IN THE FALL OF 1703 Justus Falckner emerged from the activities of which there is left so little record to take up the great task of his life. The Rev. Andreas Rudman, who had been his guide since first he had reached the shores of America, now buckled him into the harness in which he was to pull for the years left to him. The two were fairly matched in age. Rudman was at the time about 36 and Justus was nearly 31. The Swedish clergyman called his slightly younger contemporary to take up a burden which he found beyond his own strength.

Rudman had labored in New York for a little over a year when toward the end of August 1703 a plague of yellow fever devastated the city. Rudman's whole family was prostrated. When his second son, Anders, died, he wrote to Philadelphia for help. He told his colleagues that both he and his daughter were stricken.

Both Sandel and Bjorck (two Swedish Lutheran clergymen working at Philadelphia) went to New York as fast as the slow communications of the time per-

mitted, which meant they did not leave Philadelphia until Sept. 13 and did not reach New York until Sept. 17.

THEY FOUND Rudman recovering, but the little girl still very sick. The visitors did a bit of sightseeing. Sandel wrote in his diary, "We went looking about the town today and saw the English and Dutch churches, both edifices of great beauty."

The Dutch Reformed Church was now in its fourth generation of history. Old Trinity was almost new. It had just been finished under the patronage of Governor Benjamin Fletcher, who is equally famous for his support of the Church of England and his sympathetic attitude toward the pirates who frequented the port of New York during his administration.

South of the churchyard of Trinity, at the present corner of Broadway and Rector Street, stood the little Lutheran church. It had but two windows, one over the pulpit, the other opposite. A decade of neglect had emphasized its seedy appearance. It looked almost as sick as its pastor at that moment. The visiting pastors called on members of the congregation, but Sandel set down in his diary that "they are very few." When Rudman rallied enough to carry on, the Swedish parsons returned to the Delaware.

Before they left, Rudman had decided to leave New York and penned a letter to Falckner, asking that he help him with a burden which was too heavy for him to carry. It is quite probable that they took back with them this letter to Falckner. The letter said little about the illness, but much about the door of opportunity that was opening.

AS RUDMAN LAY SICK in New York, events in the world were conspiring to trouble the scattered Lutherans in New York. The War of the Spanish Succession involved France, Spain and England. Indians favoring the French were encouraged to raid the English frontier settlements in upper New York. Every colony on the Atlantic seaboard was affected, but New York most seriously. The city, held by the British, was at one end of the Hudson Valley and the French, too close for comfort, were at the other end of this natural highway.

Rudman needed someone to take over his work. The Lutherans in the Netherlands seemed to offer little hope. If he sent to Sweden for help and another minister could be found and sent, the process would use up a whole year. Even if such a minister came, he might not be fitted for the ticklish job.

So Rudman thought of Justus Falckner. The young man had religious fervor. He was well educated. He was deeply concerned about the spiritual welfare of the Lutherans in America. He had shown talent and ability. He had lived in Schleswig-Holstein, homeland of the ancestors of a large element in the New York Lutheran community.

The Swedish priest was not taking someone else's say-so for it. He knew his man. Rudman had marked the tense earnestness in the face of the young Saxon. Here was the stuff of a pioneer and the makings of a saint.

RUDMAN SAT DOWN TO WRITE. Swedish would be an unknown tongue to Justus. Andreas felt that his German might slip pretty badly. So he wrote in Latin—an epistle that was a masterpiece of persuasion. He reminded his friend of the story of the call of the boy Samuel who ran to Eli, thinking that the old man had called him. As God had spoken to Samuel by the voice of Eli, so now "God speaks to you by my voice." He re-

HUDSON VALLEY WAS FALCKNER'S PARISH
Scene is from end papers of the book

minded Falckner of his training in theology at the University of Halle. Now he would find scattered sheep, needing a shepherd.

The call to New York and to the ministry offered Falckner a way out of a situation in Pennsylvania which was none too satisfactory, but there were questions to face before he accepted that call. There was correspondence regarding these questions.

One question dealt with the proper order for ordination. In Sweden ministerial orders are conferred by bishops. Could Rudman ordain? Would such a breach of Swedish procedure render the ordination invalid? Would other Lutheran bodies recognize that it was valid? Would there be doubts among the Dutch Lutherans at Amsterdam of Falckner's character as a minister?

Rudman in reply assured Falckner that authority for ordination had been granted to him by the Swedish church. And if the Dutch Lutherans in Amsterdam made any fuss about it, the Swedish church would take over the mission in New York.

Rudman's first letter was dated Sept. 21, 1703, his second three weeks later. The Rev. Eric Bjorck, pastor of Holy Trinity Church at Wilmington, also urged him to accept the call on grounds of divine leading. Justus accepted the call on Nov. 3. The difficulty which had made him pause was a practical one of legal regularity, and as soon as that was taken care of he signified his acceptance.

ARRANGEMENTS for the ordination were made with speed which for those

days was breath-taking. Just three weeks after the acceptance of the call, Rudman had reached Philadelphia and ordained the candidate who was already preparing to leave for New York. There was much to be done in this brief period. The Swedish ministers had to assemble, approve the plan, and settle upon the procedure.

The three-way reference of the act made certain precautions necessary. The ordination must be in the form according to Falckner's German tradition and the standards of the Dutch Lutherans to whom he would minister, and it must be the kind which the Swedes could validly confer. There were minor questions, such as language, vestments and even music. They met linguistically upon the common ground of Latin, the learned language. There were just about enough vestments to go around for all involved in the ceremony and some tact had to be used in deciding who should wear which.

ON THE MORNING of Wednesday, Nov. 24, 1703, there gathered at Philadelphia's Gloria Dei Church the faithful, the friendly and the curious, to witness a scene such as had never before been enacted on American soil.

For the occasion, an organ was placed in the little gallery over the west door of the building. Friends of Falckner reinforced this instrument with an orchestra of violins, oboes and kettledrums. Others who had voices capable of rendering the traditional anthems served as choristers. Those who could neither sing nor play swelled the size of the congregation.

The gathering was a cross-section of Pennsylvania. The Swedes were there, as a matter of course, and Rudman's Anglican friends. Some brands of dissenters were represented and perhaps a few Quakers came out of curiosity or friendliness. Possibly an Indian or two strayed in to hear the music.

THE ORGAN and the orchestra began with a voluntary, after which the choir of men's voices took up the strains of "Come, Holy Ghost, our souls inspire." As they sang, a little procession entered the west door. First came the two elders, or principal laymen, of the congregation of Wicaco. Next came the candidate, accompanied by Sandel, who was to present him for ordination. Justus was dressed in the black preaching gown, as were Sandel, who walked beside him, and Bjorck, walking behind. Last came Rudman, vested in a white linen robe, falling to the feet and girdled at the waist. Around his neck, crossed over his breast and held under the girdle, he wore a stole. Over this was the "chor-hemd," a loose, cape-like vestment. Rudman was clothed in episcopal vestments for conferring orders.

When the altar rail was reached, the elders stood aside and the clergy entered the sanctuary. Falckner stood just outside the gate in the rail, looking toward the altar. On the rail lay a folded chasuble and stole. These were the vestments which were worn at the celebration of Holy Communion, which he would soon be empowered to administer.

AS THE HYMN ENDED, something of Falckner's mystical awareness communicated itself to the congregation. They all knelt with eyes toward the altar, where the figure of the tortured but triumphant body of Christ hung between the trembling flames of the tapers. Only Rudman remained standing. He lifted his voice in audible prayer: "Almighty God . . . who has commanded us that we should pray for laborers in Thy harvest . . . grant that this Thy servant may with befitting courage preach Thy Word . . ."

Sandel, as consistorial secretary, read

FALCKNER PREACHED NEAR HERE
Palatine Shrine in Mohawk Valley, 1770

out the name of the candidate and that of the charge to which he was ordained: "Justus Falckner, called to minister to the congregation which holds to the faith of the unaltered Augsburg Confession in the city and province of New York." Then there followed the ancient pause, like that in a wedding, as a last chance for any to make a protest to the ordination. The silence made audible the breathing of the people. None dared say anything against the admission of the young Saxon to the Holy Ministry.

Then Bjorck read the Scripture lessons and Sandel the Apostles' Creed. As Falckner knelt at the gate of the sanctuary, Rudman began asking the canonical questions: "Will you undertake this holy office . . . will you promise that it shall be rightly and worthily administered . . . will you continue in the pure word . . . regulate your life as an example . . . fulfill your obligations . . . ?"

As Falckner affirmed his determination, Sandel came forward with the Holy Gospels. Falckner rose and swore upon them to perform the duties and assume the obligations of priestly office. As he finished the oath, Rudman again spoke ". . . according to the power given me . . . I hereby confer on you the dignity of the Holy Ministry . . ."

AGAIN THE candidate knelt. The organ began to play softly and other instruments took up the strain as members of the choir intoned an ancient Latin hymn. Meanwhile Bjorck and Sandel invested the newly made minister with his garb of office. Around his neck they placed the stole as the badge of priesthood. Then they drew over his head the "mess-hemd" or chasuble. Then Rudman advanced to the kneeling man. He laid both hands upon his head to impart to him apostolic succession of the Holy Ministry. According to the Swedish rite, he accompanied this act with the recitation of the Lord's Prayer.

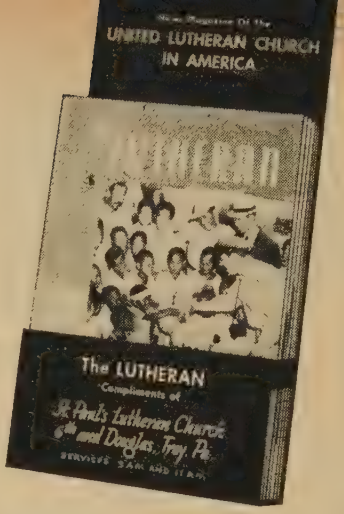
The deed was done. Rudman turned from the newly ordained minister, faced the altar, where the crucifix stood between the flames of the lighted candles, and prayed. After the prayer he pronounced the benediction. The instruments once more took up the music and the choir began to intone the 150th Psalm. The four ministers filed out of the church as the singers went on to the end of the canticle: "But we will praise the Lord from this time forth, forevermore, praise the Lord."

THE MISSIONARY FRONTIER is no longer geographic; the alienated and de-Christianized parts of this and every other nation constitute the great mission field today.

—WALTER MARSHALL HORTON in *Toward a Reborn Church* (Harper)

Offer of Free Copies Spurs Circulation Of "The Lutheran"

Congregations which subscribe for every member will get two racks, dozen copies each week


UNITED LUTHERAN CHURCH IN AMERICA
The LUTHERAN
Compliments of
St. Paul's Lutheran Church
6th and Douglas, Troy, Pa.
SERVICES 9 A.M. AND 11 A.M.

BEGINNING LATE this fall, travelers in a thousand places in the United States and Canada will be able to pick up a current copy of THE LUTHERAN every week from an attractive green magazine rack. Printed on the rack will be the statement that the copies are made available with the compliments of the local ULCA congregation.

Two of these new racks, together with a dozen copies weekly of THE LUTHERAN are being given by the Board of Publication to congregations which during 1954 subscribe to THE LUTHERAN for every family. The promotional venture is aimed at increasing interest in the magazine while also providing publicity for the local congregation. Congregations will place the racks in public places of their own choosing. Locations such as railroad stations, hotels and restaurants are to be given first consideration.

The racks will carry the name of the local congregation and also its address and hours of service. During the first year nearly one thousand of these racks will be in use. If early comments from

ALLENTOWN CONFERENCE COMMITTEE MEETS TO PLAN CIRCULATION PUSH
Pennsylvania Ministerium group is typical of many throughout ULCA

pastors and key laymen are any indication of acceptance, this figure may be surpassed.

Elsewhere, promotion programs for THE LUTHERAN were moving into high gear. Committees in 31 ULC synods were having final meetings and were already making special presentations to pastoral and conference groups.

In the congregations, last month every pastor received a suggested promotional program which included ideas for discussion at church council meetings and methods of financing subscriptions to THE LUTHERAN for every family on the congregational roll, a method of adult education that has challenged the imagination of churchmen. Also included in the packet were samples of all materials available, including two new circulars for general distribution. Indications were that in nearly every ULC congregation, THE LUTHERAN had been given a favored place on local council meeting agenda.

At the business offices in Philadelphia, tooling up was the order of the day in anticipation of a large increase in new subscribers for the church's official magazine. Indications were that substantial gains would be registered during the next few months over the present 130,000 copies being mailed each week.

A YOUNG DEVIL GETS A LETTER

Promotional program for "The Lutheran" causes alarm in nether regions. Satanic forces plan counterattack

Throughout the United Lutheran Church, volunteer committees are at work to stimulate interest in THE LUTHERAN. *Their efforts have sparked the remarkable increase in the magazine's circulation and often have produced unique and original ideas. The following "letter" was sent by the Rev. Robert A. Bartels, pastor of Bethlehem Church, Billings, Montana, to his co-workers in a Northwest Synod conference committee.*

Somewhere in the Inferno

Dear Chursnake:

I am writing this letter to you with considerable anxiety. It has to do with the item in your latest report where you state that the churches in the Western Conference of the Northwest Synod are making an effort this fall to secure more subscriptions to THE LUTHERAN. How can you be so blind as to say that it is an "innocent activity which can do us no harm"? Sometimes I marvel at your stupidity. Our Propaganda Department, under old Distort, is up in arms! Too many of these hymn-singing human vermin in the churches are already reading that obnoxious counter-propaganda of the Enemy's church. It nullifies a lot of things we have been putting into people's heads. We've got to kill THE LUTHERAN!

Permit me (as if you had any choice about it) to hammer into your thick skull some facts that may wake you up to the dangers of allowing church people the "innocent activity" of reading that church magazine. This stuff comes from an emergency release from old Distort, and I quote directly:

1. THE LUTHERAN has been instrumental in educating people in the facts and activities of the whole church. We were doing nicely in twisting their minds

into such a knot that they didn't care about anything outside their own little parishes. Now they know too much and are becoming intelligent Christians. *This must be stopped at all costs!*

2. THE LUTHERAN has had the odious effect of increasing offerings. People whom our workers had quietly and beautifully made stingy turned a new leaf. We had them in the most wonderfully selfish and ungrateful frame of mind you can imagine. We got them to chanting that delightful phrase "The church is always asking for money." We never let them think for a minute that money can be the translation of their own energies and time and lives into a living gift to the Enemy. But then what happens? Some church council votes to put THE LUTHERAN in the budget, or some anxious fool starts a relentless crusade to get subscriptions. Our stingy little victims hand over the $2 and THE LUTHERAN comes into their home.

The result has been the most nasty thing we can imagine. It began increasing their vision of what the church is. It enlarged their ideas of the needs of the church in ministering to people with the gospel. It appealed to their sense of gratitude, actually making them glad for what the Enemy had done for them and helping them to see what he is up to with a lot of others of their kind. With thanksgiving (awk!) they felt they wanted to have a hand in the Enemy's work. So offerings began to pour in from fitful little people whom we had taught to love money more than God. *This must be stopped at all costs!*

3. THE LUTHERAN has increased worship attendance. This is by far the worst thing about it. Some of those miserable creatures whom we had talked into forgetting all about worship started going to church again. When that magazine came in the mails, it served as a reminder of that horrible building on the corner where others like themselves were gathering every Sunday morning to worship the enemy. It is the most damaging propaganda the Enemy's church has concocted. *We do not want people to go to church!* We lose all grip on them when they are there. This refers to worship, of course. In other phases of church life we are successful. Sometimes we work wonders when they attend meetings of church organizations. We have literally been able to raise hell at some meetings, making both men and women obnoxious and hateful toward each other over nothing. But we have a dickens of a time when they sit down in a pew and start singing hymns and praying and listening. At worship something mysterious happens (if only we could find out how and devise methods to combat it!). This must be stopped at all costs!

I hope, Chursnake, that after reading these three releases you will understand what I mean by THE LUTHERAN being dangerous to our cause. Now I advise you to get busy and do something destructive about it. Wreck the effort that is to be made this fall in securing more subscriptions. I am dispatching to you under cover a team of workers. There will be one for each church in the Western Conference. Make them dark and sinister, my boy. Train them well. Work on the preachers and laymen alike. Make them lazy, if nothing else. If you detect any enthusiasm, choke it to death. Make everybody think the whole business is "secular" and therefore unimportant to the "vital work of the church." Above all, don't let anyone suggest that subscriptions to THE LUTHERAN can be secured with little effort during those awful every member visits. Hide the fact that

if 10 or more subscribe in one church all can get the thing for $2 instead of $3.50. (Oh, what a conniver's trick that is! I could kill those miserable wretches for thinking it up!) Do everything in your power to keep THE LUTHERAN away from the people. If you succeed, my lovely Chursnake, you can bask in the delightful aroma (I think in heaven it is called a stench) of the church's hardest workers defeating their own efforts.

Your affectionate uncle,

TWISTFEST

(THIS LETTER turned up in the ashcan in the alley out back of Bethlehem Church. Chursnake has evidently been careless about disposing of his mail. I thought I had better send you a copy as a warning of the diabolical attack about to be made on our churches. Nothing we allow to go undone can be innocent. Wherever we fail to be aggressive in increasing the power of our Christian witness and the power of Christian education, we are working on the side of someone in the nether regions.—R. A. B.)

Is It Really "Easy Money"?

By WYNNE C. BOLIEK

Christian churches should be supported by offerings made in dignity through a sense of love and gratitude

THE LURE OF SO-CALLED "easy money" proves a snare to many well-meaning church members. The sad fact is that they go after it in the name of Christ and His church. Thus a lot of precious time and energy are used to promote something that does not advance the kingdom of God. Members of churches go through the congregation and often the community, begging, buying, borrowing, seeking materials, articles to resell. Members give and then buy back or buy what others give. Both giver and buyer feel they have given to support the church. Have they?

Lost souls are not saved, nor is anyone even lifted up spiritually, through giving or buying at a bazaar or sale. Such methods of getting money out of people do not make a very strong witness for Christ.

SOME ARGUE that it affords good fellowship. Finer fellowship can be had without such "affairs." When suppers and socials are conducted for Christian fellowship and not for money-raising, they can be great blessings. Furthermore, promotion of questionable ways of securing funds usually brings a clash of personalities, tempers, and tongues somewhere along the line.

Jesus drove out those who bought and sold in the temple of God. They were making the Father's house a place of merchandise instead of a "house of prayer." Merchandising methods cheapen the cause of Christ, lower the dignity of His church, and bring no spiritual enrichment to His people.

Merchandising in the church is not

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even good business. For example, a girl working in an office is asked to donate something to sell. She goes out and buys two pillow cases for $3. These in turn may be sold for $3 (or less), a total of $6 in the transaction, but the church gets only $3! Yet both parties feel they donated to help the church. Did they?

One young pastor confronted by a persistent group finally consented to having a bazaar sponsored by the church, upon one condition. If it was to be a church project they would use every facility and go "all out" to make it a success. They must agree for the pastor to direct the location of booths. Then he outlined location as follows: the "hot dog" stand would be located in the chancel, the altar would serve as a display counter, and booths would be at various points in the chancel, nave, and vestibule. The pastor insisted it must be this way. The committee, wide-eyed, mouths open, yet wiser in the work of the Lord, withdrew their request.

A FEW YEARS AGO one pastor made a survey on contributions for the building fund. A total of $90,000 had been raised within a couple years. During this time there had been an endless string of bazaars, festivals, suppers and auctions. The pastor found only about $6,000 had been raised by all of these "methods" which took so much more time, effort, and energy by the people. The rest was by cash contributions.

Two churches in one city provide an interesting comparison. One church with a little less than 1,000 members spent several months organizing, advertising, and otherwise promoting a great "festival," including a supper. The result of all of this hard-driving effort was less than $3,000 net. The other congregation set a day for a special offering for their building fund. The members prayed, planned, talked, visited, trusted. The total offering for this group of less than 140 members was just under $1,500. The pastor remarked, "I challenge any church anywhere to show the same per capita result from any merchandising effort. Furthermore, it was a spiritual lift for our people. Their bodies, minds, and nerves were not worn to a frazzle either."

A prominent baker had some interesting experiences with churches in his city. One church was sponsoring two or three suppers each month to raise money for a building fund. Although he was of a different denomination, each time they requested him to furnish rolls or bread. Once when they came he suggested that they try other bakeries, since he had been helping them for months and had possibly done his part. The committee told him that the others were chain bakeries and would not give them bread. Furthermore, they said, if he refused them they would see to it that his products were boycotted. And this from church members!

Another experience of this baker occurred at the state fair, where it was cus-

tomary for bakeries to furnish free bread to church booths on the first day of the fair. They were then expected to buy bread for the rest of the week. The baker found that the church booths would stock up with enough bread on the first day to last for at least three days. Then when the trucks returned they would insist on exchanging their day-old bread for fresh loaves.

SOME CHURCHES even go in for games of chance—raffles, bingo and gambling. Often they want gambling outlawed by the state, but feel an exception should be made for the churches. A wrong sponsored by a church is no less a sin!

Several years ago a wave of gambling broke out in a small town. The local pastors rose up against it. They called a special meeting and sent representatives with a petition to the county judge asking him to break up this evil. The judge told the pastors he would do all in his power to help them, but added, "This order will also apply to the churches. If any of you continue to sponsor games of chance, raffles or bingo, which are all against the law, you and the offenders in your churches will be prosecuted."

Some pastors say they do not object to these "means" so long as people "get their money's worth." Regardless of such an attitude, it is still merchandising.

A representative of a popular magazine came into my office and requested the name of the president of our women's organization. He wanted the women to sponsor a subscription campaign. If they would secure a certain number of subscriptions the church would get $100.

I promptly refused, saying we did not use any money-making schemes to raise funds. All money came by freewill gifts —we did not even ask pledges but followed an honor system. The man insisted, because his was a "high-type" magazine. I told him I was not interested in his proposition, for he was not really interested in helping my church. All he wanted was to promote his own magazine. Hence, I would not permit the loyalty and devotion of these women for the church to be misused by him or his organization to sell magazines. If he sent persons out to do his work and paid them decent wages it would be much more than was offered the church women.

THE SAME PRINCIPLE holds true for selling extracts, gadgets, and articles of any kind. All this cheapens the church.

A few years ago THE LUTHERAN offered commissions for subscriptions. The last two years of this, I asked the youth of our church to forego the 50c commission, give the people the benefit of a reduced rate, and secure subscriptions as an act of Christian service. This they did gladly. As a result the congregation as a whole benefited much more and the youth served with more worthy motives.

The Board of American Missions refuses to give aid to mission congregations which engage in questionable fund-raising efforts. The general church body (ULCA) has sanctioned this policy.

The church in convention has given approval to numerous statements advocating true Christian stewardship. One church leader recently said, "Nothing dries up the springs of generosity as much as merchandising methods in the church."

It is time for many in the church to restudy Christian stewardship in the light of the Scriptures. Then the church will have more devout members and more support for all causes. We need to rid the church of the "sorry stewardship" represented in schemes to promote merchandising. Let us give in love and gratitude with dignity.

Winners Can Be Losers

By JOHN R. BROKHOFF

Whether it's in football or in life itself, victory is not as important as clean play

A WINNING TEAM recently came to our church. Fifty men of the Georgia Tech football team sat in a body. At that time they had 28 consecutive victories to their credit, a string they ran to 31 before their recent first defeat.

How do you account for so many victories? No doubt, part of the answer is good players and splendid coaching. But is that all?

IF YOU EVER WENT to a Tech game, you probably noticed that the entire squad huddled together a minute before the game. What were they doing?

Recently Coach Bobby Dodd told a group what his men did as they huddle together on bended knees. They pray the Lord's Prayer. And this is how the practice started. Some years ago Tech was playing Navy and was losing the game. The time came when Tech had Navy on their seven-yard line. If Tech could keep Navy there, they had a chance to win the game. The coach urged the captain to say something to the team to inspire them to do their best. The captain naturally was excited and could not find a thing to say. All he could think of at the moment was to ask them to pray the Lord's Prayer together. They did and rose up to win the game. To this day, each game of Tech opens with the prayer taught by Jesus.

You may ask, why then doesn't Tech win every game it plays? You will note that there is nothing about football in the Lord's Prayer, nor about winning the game. It is simply a prayer putting men in fellowship with God and asking that God's will might be done.

THE SIGNIFICANT THING is that a good game does not depend upon victory. It is not a matter whether we win or lose in football or life's game, but how we play the game.

Abraham Lincoln was convinced of this when he said, "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have."

President Eisenhower says the prayer of an infantry captain before going into battle in North Africa in the spring of 1943 constituted the most moving religious experience of his life. This is the prayer he heard: "Almighty God, as we prepare to move forward into an action from which some of us may not return, we humbly place our faith and trust in Thee. We do not pray for victory, nor even for our individual safety. But we pray for help that none of us may let a comrade down—that each of us may do his duty to himself, his comrades and his country, and so be worthy of our American heritage." The president walked away with tears in his eyes.

Some want victory at any price, even at the price of cheating, lying, and prejudice. They operate on the philosophy that the end justifies the means. People are used as tools or stepping-stones for their own advancement toward victory. These some day may get to the top and the world may hail them as victors. But such winners are really losers.

WHO'S SWEARING?

By VIRGINIA VEEDER WESTERVELT

George used a word that he did not understand but it gave Miss Adams a wonderful opportunity

THE FOURTH GRADE was doing a page of addition problems, and for once, Miss Adams thought, they were all working quietly, even George.

Then George's arithmetic book slid off his desk and hit the floor with a loud "plunk."

"Jesus!" he exploded.

"George Carter," said Miss Adams, "what did you say?"

THE BOY LOOKED UP. "Jesus," he repeated. "What's the matter with that? Can't a guy even talk around here? I didn't say it very loud."

Addition was forgotten, as the class waited to see what Miss Adams would do. But the courses at Teachers' College had provided her with no ready-made solution.

"I don't like to hear anyone swear, George," she began quietly.

"Who's swearing? I didn't say 'damn' or 'hell' or anything. What's the matter with 'Jesus'? My father says it; my mother says it; my brothers say it. Nothin' wrong in that, is there?"

Miss Adams remembered a phrase from Educational Philosophy 101: "The home, the school and the church all working together to guide the growing child." But what if they pulled in opposite directions? Could you blame George for the kind of home he lived in, the standards his parents felt were adequate?

"GEORGE," MISS ADAMS said, "will you come up to my desk a minute? The rest of you go on with page 27."

Careful now, Dorothy Adams, an inner voice warned, *you can't teach religion in the public school; separation of church and state, you know. Be careful what you say.*

And yet, when George, leaving his arithmetic book where it had fallen, slouched over to the teacher's desk, Miss Adams said impulsively, "George, do you go to church?"

He looked startled, shrugged his shoulders. "Some."

"Do you believe in God?" she persisted.

"Sure, I guess so. Why?"

"Do you know who Jesus is?"

Mustn't teach religion, Dorothy Adams. No superstition, no mysticism.

"Oh, be quiet, you," Dorothy Adams answered. "I can teach facts, can't I? I can teach reverence. What good does addition do, if you can't help children to know what Life itself adds up to?" And Miss Adams repeated her question. "Do you know who Jesus is?"

GEORGE FROWNED, and said nothing.

"He's your friend, George; the best friend you have."

"Joey's my best friend."

"Would you call on him if something went wrong? If you wanted help?"

"Sure. Me and Joey's got a pact."

"You and Jesus have a pact, too," Miss Adams said quietly.

"Huh?"

"Would you like to know more about it sometime?"

"Yeah, I guess so. I mean . . . no. I don't know. I don't know what you mean."

"I thought perhaps you didn't know much about Jesus, George. If you knew the whole story, things would be different."

"Story?" The wariness was gone now, the normal curiosity of a 10-year-old aroused.

Miss Adams nodded. "I teach a different kind of class on Sunday. All boys, no girls at all. It's something like a . . . club. Would you like to join us some Sunday morning?"

"WHAT DO I HAVE to do to join—write my name in blood?" he asked eagerly.

The teacher smiled. "Not any more," she said. "But Jesus did something like that."

"Was he the leader?"

"Indeed he was. There were just 12 men in his club to begin with. Then lots of people wanted to join. And now that's one of the aims of this 'club'—to get more people to know about Jesus and to become members."

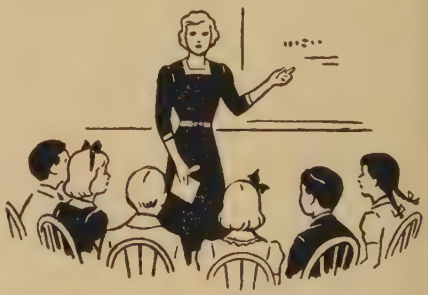
"Aw, I wouldn't like that. You gotta keep some guys out unless they measure up and pass all the tests. You can't just let any old person in."

"Oh, you'd have to pass some tests, all right," Miss Adams said hastily. "And they're mighty tough, too. We have our rules. and they're not easy, even for grown men and women to keep, believe me."

"Do you have a ritual, too? Me and Joey had a club once, and we . . . but I can't tell you, it's a sworn secret."

"Yes, we have a ritual, George. It may not be just what you expect, but why don't you—and Joey, too, if he'd like—come with me this Sunday, and see if you don't think our club is the best one you ever belonged to?"

GEORGE GLANCED over at Joey, and considered the toe of one shoe. Miss Adams held her smile and her breath as she waited for his answer. Finally, he jerked his head up and down.



"O.K. Me and Joey'll come." He stopped, and looked straight at his teacher. "This Jesus, you say he's an all right guy?"

Miss Adams' smile was warm. "Yes, George. In your language," she said, "he's 'tops.' "

George noticed his arithmetic book, still lying on the floor. He walked to his desk, picked up the book, and came back to Miss Adams, frowning a little as if he were thinking hard.

"I didn't know I was talking about anybody special," he said slowly. "Guess I better watch it, huh?" Then he brightened. "What time on Sunday, Miss Adams?"

✠

IN THE AVERAGE church-related college today a professor is freer to preach relativism and scientism than a professor in a state university is free to preach Christianity.

—CHAD WALSH in *Campus Gods on Trial* (Macmillan)

FIVE MAKE A FAMILY

OVERTONES

THE SKY WAS GREY with a feeling of snow in the air. I buttoned my coat collar and poked at the bonfire with a long stick. The flames blazed high, giving off a pleasant warmth.

"Next load!" shouted Pete as he raced down the drive with an express wagon heaped with dry leaves. He swerved just in time to avoid old Sam, the neighborhood mongrel who was regarding the proceedings with a benevolent eye.

"Not too close!" I warned, spreading out the brown mass as it fell on the fire.

"Not too close. Not too close!" chanted Susie, jumping up and down in the pile she had collected from under the hedge. "Not—too—CLOSE!" and she sat down so hard she almost disappeared under the heap.

BOBBY FRIEDLAND, who was "helping," rushed up with a basket load and dumped it on the fire so that the flames were completely covered and only a wisp of smoke here and there showed there was any fire left. *Like a lot of people,* I thought, *we let our religion be buried so deep under so many things you wonder whether there is any there at all.*

Bobby poked the fire and the flames sprang up. He laughed for joy. "All they needed was a little poke!"

"That's all most people need," I agreed. He frowned a puzzled little frown. "Not people," he corrected. "Leaves!"

"That's right, leaves." I smiled at him but he still looked puzzled. Then he went off after more leaves.

From the direction of the stadium came the sound of the high school band. It must be the half. I could picture them in their bright uniforms stalking proudly after the drum majorettes.

"I hear the band," said Pete.

"I don't hear the band. You're just making it up," said Susie.

"You're making so much noise in those leaves you can't hear anything."

"I can. I can hear the leaves—and the fire—and you making things up."

"Oh, shut—keep quiet! I want to hear."

Susie was quiet and a sudden breeze brought the martial music clearly.

"Oh, yes," her mood shifted with the wind, "that's Marilyn playing the cornet."

"I wish we'd gone," said Pete. "Why didn't we go?"

"Because we wanted to burn leaves, instead. Don't you remember, old sleepy face?" I teased, hoping that was all he would remember. Dan and I had one of those differences which are supposed to go over children's heads.

I HADN'T EVEN THOUGHT about the football game when Dan left for work. "I'll be home in time for an early lunch," he promised. "I can save quite a bit of time if I don't stop to talk to anyone along the route. It doesn't seem like anything, but a few minutes here and a few minutes there soon mount up."

"Go on," I laughed, "you know you love it."

"Sure, I do. It's the people in a job like this that make it worth doing. But today I'll keep my head down and zoom right along."

"I do believe you'll be finished and we can sweep out those shavings and nails before Thanksgiving after all. Anything you want me to do before you get here?"

Naturally, I meant things like stirring paint or sorting those nails that spilled all over the floor the other day. My jaw dropped when he said, "Just have lunch ready and the kids' faces clean and your nose powdered so we can get a good seat."

"Seat?"

"Sure. We don't want to stand through the whole game. If the youngsters get restless, they can run around."

"You mean—the football game?"

THIS TIME he looked puzzled. "Well, they don't have swimming matches in November. At least, they don't in this latitude."

That's when the edge crept into my voice. "And when," I smiled, "is this remodeling project which you undertook so gaily going to be brought to a triumphant conclusion?"

He didn't smile and his voice was as cool as mine. "I didn't know there was a deadline when I took on the job. I thought I was doing it for the sheer joy of doing something constructive with my hands which would eventually improve our house. I didn't think of it in terms of slaving at it every idle moment."

"But you did start it. And until it is done things are a mess."

"I think Charlie and I have done very well in keeping the 'mess' in the shed itself. I don't see that we've upset the rest of the downstairs. No, I'm going to the game. If you and any of the children want to come I'll be glad to take you."

"Thank you for the invitation, but I think I'll rake a few leaves this afternoon. Someone has to do a few of the chores around here." I made my tone as nastily sweet as possible.

By the time Dan came home we were through taking digs at each other, but we were both set on carrying out our own programs. I had lunch ready and as we ate, Karen elected to go with Dan. Pete and Susie thought the leaves would be more fun, especially after I told them Bobby was going to help. Everything seemed all right on the surface, but inside was that empty feeling that comes with not being entirely "with" the person you love.

I looked at my watch, wondering how soon I could cut the bonfire business short to go make something specially nice for dinner. While the flames flared and died, smoked and flared again and the children dashed up with more leaves and more leaves, my mind was going busily over Dan's favorite menus.

That was to silence the voice that kept nagging in a nasty little whisper, "You should have gone with him. This has been a busy time for him, between the heavy load at work and the scout business and the every-member visit. And he has been a good father, finding time to play with the children and helping them prepare for family worship and, oh, all the other things you just take for granted. He deserves some relaxation and you should have gone along."

"LOOK!" SHOUTED PETE. "Look!"

Pete is always finding something remarkable for us to look at. I took my time about following his gaze. Then I blinked. Our car was turning in the drive.

As Dan got out, he laughed at my bewildered expression. "Our team was so far ahead at the end of the first half Karen and I decided not to stay for the rest of the slaughter. We thought leaves would be more exciting."

And this time the only overtones were happy ones.

Personal Problem Clinic

No sin

QUESTION: The memory of a certain event has persisted in my memory for many years. My son was attending the catechetical class, preparatory to confirmation. On one occasion, while the instruction period was being closed with the praying of the Lord's Prayer, Donald pulled on his overcoat. As he passed the door the pastor whispered to him, "Don, would you have put your coat on if your mother had been sitting beside you?"

When the boy came home he seemed quiet and worried. After a little while he came to me and said, "I did something I shouldn't have done." When I inquired further he explained about the coat. I told him to phone the pastor and tell him he was sorry for what he did. But Don said, "I didn't sin against Pastor —; I sinned against God, and on the way home I asked him to forgive me." Later the boy died—at 16.

Even though I am now almost 80 I cannot forget that incident.

REPLY: Donald's act was one altogether typical of boys of his age. The pastor was right in calling it to his attention, but the boy undoubtedly gave that little question a meaning different from what the pastor intended, as persons who are unusually sensitive and timid often do. Your admonition to the boy may or may not have been a mistake.

All of us have made errors which we wish we could undo. But time is relentless. We can, however, make an effort to set the events of our lives in better and better perspective as we grow older. As we do so, we discover that numerous minor errors really were not very important—certainly not of such a grievous nature that we should allow them to become worries and burdens. When they are related to our departed loved ones they are just about impossible to forget, but we can try to assign to them their proper significance.

Going out

QUESTION: I have a problem about getting my husband to go out anywhere with me in the evening. When he comes home after a day's work he always seems tired, or at least set against going anywhere. He settles down in a rocker and buries himself in the evening paper. Then he neither sees nor hears anything that goes on around him. If I suggest that we go to visit someone or go to a movie he has an excuse. He seems to enjoy the easy chair above everything else. He is annoyed when I suggest anything else, and I am annoyed by his lazy attitude. I get tired of the grind of housework, with little or no chance for any variation.

REPLY: Naturally when a man comes home, anticipating an evening of ease, and has begun the realization of his dream, he is likely to be irritated by a sudden approach about going out. His mind-set is for an evening of relaxation—escape from the toils and worries which he has had to live with during the day.

Couples would do much better if they talked over their plans in advance, making provision for evenings at home, visiting, church activities, entertainment, and the like. Let them work out plans which provide a good measure of elasticity. With a general agreement each will feel free to make suggestions a few days in advance—better still, a week or more, if possible.

Even with the most pleasant sort of general agreement, unforeseen conditions may at times make desirable an evening out for some purpose when it was not anticipated. If there is a general understanding, and partners are reasonable, there should be no difficulty involved in such "dating." Each marriage partner needs to give considerable priority to the activities which will yield pleasure and satisfaction to the other.

—EARL S. RUDISILL

God Is the Architect of Our Homes

The Recovery of Family Life. By Elton and Pauline Trueblood. Harper. 127 pages. $1.50.

Dr. Trueblood has collaborated with his wife in producing a stimulating book on the home. One might ask, have not enough books been written on this subject? The answer is: the Trueb loods say important things better than these things have been said before. They put these truths concisely and in readable form.

The opening chapter startles the reader by making the charge that the family is "withering away" in our own nontotalitarian state due to the unwitting totalitarian practices of our educational system. Schools take over many of the functions of the home. The sad fact is that too many parents are perfectly willing that this should be so.

The family is a religious institution. Marriage is not as a deal or an agreement, but is undertaken in faith and genuine commitment as one enters into a relationship with his God. Marriage is also of public character because of its social witness. It is a bond in which personal happiness is not the chief goal, but seeking the best for others. True happiness becomes attainable for ourselves as an unexpected by-product.

For the Christian woman there have been two pitfalls. First, the propaganda of the feminist, which was of atheistic parentage and which is a purely selfish movement. The second is that modern men have untrained woman for the role of homemaker by insisting that she should be proficient in the office, laboratory, business, teaching, but is given no training for the important and complicated role of Christian motherhood. Because of this there has been a lack of respect by men for the married woman's role in life. She is considered the "nonprofessional."

Emphasis is placed on the necessity of religious indoctrination by the religious institution, the home. The widespread practice of maintaining that children, when they are old enough, should choose their own faith is a gross injustice to the children. Children are clever enough to know when the parents do not consider religious faith worth bothering about. Little children are not left to themselves to choose their own medicine or nourishment. The absence of prayer in the home is more damaging than the absence of prayer in the Sunday school.

It is a privilege for one who knows the Trueb loods as neighbors in his community, and who knows Dr. Trueblood as a master-teacher in the classroom, to write this review.

Richmond, Ind. WALTER M. WICK

What Is Man?

The Image of God in Man. By David S. Cairns. Philosophical Library. 255 pages. $4.50.

"There is no more fundamental debate in the world today than that about the nature of man," is the basic claim of this book.

For three reasons the author believes that the discussion over the concept of man from the Christian standpoint is of paramount importance today. 1. At all times the Christian should be prepared and willing to engage in a debate with the world, because "for the sake of all parties, for the scientists and philosophers no less than the theologions, the discussion between belief and unbelief must be kept up." 2. It is necessary for the sake of Christians who are "not clear or secure in their faith" and need guidance. 3. Inside the church there is a lack of clarity and much confusion regarding the Christian view of man. Terms such as "general revelation," "natural theology," and "relic of the original image of God in man" speak for themselves.

After tracing the main trends of thought in the history of *Imago Dei* from the Old and New Testaments through mystery religions, Stoicism, Irenaeus, Clemens of Alexandria, Augustine, Aquinas, Luther, and Calvin, Professor Cairns concentrates for the contemporary picture on the "battle of Barth and Brunner" over natural theology. Brunner comes out as the conquering hero, for Professor Cairn's position is solidly laid in his master's *Man in Revolt*, and, for anyone who reads between the lines, also in *Reason and Revelation* as its methodological cornerstone.

Luther falls under the ax of criticism with a big piece rejected. Likewise Nygren's views come under severe censure. Professor Cairn's judgment on Luther's notion of man's native understanding of God hangs out of its proper context of faith. In fact, the entire chapter on Luther seems singularly devoid of a grasp of the results of modern Luther-research. To interpret Luther correctly at this point requires us to say that the issue is not whether man has a native knowledge of God or not. The fault lies in man's misuse and abuse of it. For Luther, without the "proper" knowledge of God in Christ, no one can avoid idolatry.

Professor Cairns is anxious to discuss the problem of man in modern culture, and quite fittingly he concludes his work with essays on Marxian and Freudian conceptions of man and on "The Dignity of Man." This reviewer leaves the book with a disquieting feeling as to its scholarly adequacy. The author's measuring stick shows prominently from the first page to the last, and therefore, makes his judgments in a doctrinaire manner. Related to this is the question: How adequate and consistent is Brunner's theological methodology for the restatement of the message of the New Testament? The appeal of the book to many will rest on the author's thesis that "the ordinary man does have, or can have, with God's help, glimpses into his own nature which will help him to agree with what the Christian doctrine teaches about him."

Gettysburg, Pa. J. W. HEIKKINEN

Sermon on the Mount

A Pattern for Life. By Archibald M. Hunter. Westminster. $2. 124 pages.

This little book on the Sermon on the Mount by a professor at Aberdeen University is a great contribution to New Testament study. Though small, you would never think of seeing how quickly you could read it. The author does not labor to present something new and startling. It is both conservative and challenging, jam-packed with good sense and pungent application.

The author's theme is a pattern for life within the Kingdom. He thinks the sermon was not intended for human society as a whole but for Christians who have chosen to live within the Kingdom. As with the other cheek and the second mile, Jesus "is not laying down directives for states and nations." The figurative language, however, like cutting off the offending hand, is not to be diluted of its rigor, the necessity of self control.

The author is particularly skillful in showing the originality of Jesus. Part I treats of the "Making, Manner, and Matter" (originality) of the sermon. Part II, the body of the book, is the exegesis of the sermon. Part III deals with its interpretations.

Dr. Hunter thinks the sermon was not intended to set forth the gospel. Critics have found fault because it has so little of the gospel in it, but it does set forth that the lives of Christians are to be worthy of the gospel. It is a design for living and still haunts earnest men. WALTER C. DAVIS

Parrottsville, Tenn.

New Apocrypha

According to the Authorized Version. Harper. 295 pages. $2.

This new edition of the books most Protestants don't know—written among the Jews in the years between the Old and New Testaments—is a neat, beautifully printed volume, with a fairly lengthy and highly competent introduction by Dr. Robert H. Pfeiffer of Harvard. It is the authorized British text (Eyre and Spottiswoode), sold in America by Harper in an imprinted edition.

DISTRICT OF COLUMBIA:

Tabor Accepts Baltimore Call Effective January 1

WASHINGTON—Dr. L. Ralph Tabor, member of the ULCA's Executive Board, has resigned as pastor of Luther Place Memorial Church on Thomas Circle here to accept a call to First Church, Baltimore, effective January 1, 1954.

Dr. Tabor, named to the Executive Board at the ULCA's Seattle Convention, has been a pastor in the U.S. capital for over 10 years, having accepted the call of Luther Memorial Church from the pastorate of Third Church, Baltimore. During that time, he's served as president of the ULCA's Parish and Church School Board (now the Board of Parish Education), has chairmanned the public relations division of the National Lutheran Council, has represented the United Lutheran Church in the National Council of Churches (home missions) and has served on the boards of both Gettysburg College and Seminary.

He succeeds Dr. Martin Luther Enders at First Church, located on fashionable North Charles Street just north of Johns Hopkins University. First Church will be Dr. Tabor's fourth pastorate since his graduation from Gettysburg Seminary in 1931. Previously he had served at Zion Church, Middletown, and Third Church, Baltimore.

Two well-known Maryland synodical laymen, members of Luther Memorial, have been named to head a committee charged with responsibility of calling a new pastor. They include Fred Konneman, a member of the ULCA Board of Publication, and Ralph Keister. R. T. S.

L. RALPH TABOR
. . . back to Baltimore

KENTUCKY-TENNESSEE:

Lutherans Shine Reformation Week

REFORMATION WEEK-END was as "Lutheran" in Louisville as in any city in America.

Lay interest focused on the fourteenth biennial convention of the American Federation of Lutheran Brotherhoods. Meeting Oct. 30 through Nov. 1 were 300 delegates from intra-Lutheran Brotherhoods. Judge Luther W. Youngdahl, Washington, D. C., former governor of Minnesota, was banquet speaker.

Just before the convention opened nearly 500 pastors in the greater Louisville area were invited to a preview of the *Martin Luther* film at the Brown Theater. The film opens in Louisville Nov. 19.

OTHER LUTHERAN emphasis was the leadership in the city-wide Reformation Service Nov. 1 at the Memorial Auditorium.

Speaker was Dr. Conrad Bergendoff, president of Augustana College and Seminary, Rock Island, Ill.

SYNOD PRESIDENT Gerard D. Busch was speaker at the Reformation Service of Protestant churches in Jeffersonville, Ind. (across the river from Louisville), Oct. 25 at Wall Street Methodist Church.

FALL CONFERENCE of synod met at Kentucky Lake near Paducah, Ky., Nov. 10-12. Guest speaker was Dr. Thomas Cline of the ULCA Board of Pensions.

GROUND-BREAKING for the new church building of Faith Mission, Lexington, Ky., was held Sept. 27. Speaker was Synod President Busch. Pastor John Schneiter announced that the new nave will seat 174; total cost will be approximately $75,000.

ROGER G. IMHOFF

WASHINGTON-OREGON:

Pacific Women Meet

APPROXIMATELY 180 delegates, pastors' wives, and officers gathered at St. Paul's Church, Vancouver, Wash., for the 47th annual convention of the Pacific Synodical Women's Missionary Society.

The three-day week-end convention had as its theme "Unto one of the least of these my brethren" bringing into focus the responsibility of Christian mercy in a world torn by fear, hatred, and want.

Mrs. Theodore Bachmann of Berkeley, Calif., serving as chaplain, presented a series of devotional meditations that sparkled with the vocabulary of the Christian housewife, bringing the everyday responsibilities of the home into relationship with the world-embracing responsibilities of the Women's Missionary Society.

Representing the ULCA Women's Missionary Society Mrs. James Beasom outlined future goals and objectives.

Dr. Karl Henry, secretary of the Division of Survey and Research of the Board of American Missions, was banquet speaker.

OFFICERS elected for the coming year included Mrs. Ben Hanich of Everett, Wash., president.

PAUL W. FUNK

CHILDREN

story of the week

IT WAS CUSTOMARY for Pastor Carl Caughman to walk down the center aisle of Orangeburg (S. C.) Church as members of the congregation sang the closing Doxology. That way, he was ready to greet members in the narthex following the closing moment of quiet prayer.

It was NOT customary that Sunday four years ago for him to have company as he arrived at the rear of the nave. Halfway down the aisle, a small hand had reached out from the end of one pew, grabbed the pastor's hand and then was followed by the body of five-year-old Charles Eargle (son of Dr. H. M. Eargle, churchman, LLM member, board member of Newberry College).

EVER SINCE, anywhere from two to ten children make it a habit to quietly and reverently walk down the aisle with the pastor at the close of the service each Sunday. Although the congregation maintains a nursery for small children, many of the youngsters plead with their parents to be allowed to attend "big church" so that they can take turns walking with the pastor.

Although disciplinary troubles have never raised their heads there are complications:

Naturally, each child wants to hold the pastor's hand, but by common consent, there's no pushing or shoving once enough hands are clasped in Pastor Caughman's.

Sometimes, there are 10 children in the aisle . . . but there's never any disorder. The small fry seem to understand as well as their elders that they're in church and that quietness is the practice as well as the rule.

As the children reach eight or nine years of age, parents wean them away, but the empty places are quickly filled.

Members of the congregation say a quick glance at the group of tots, standing close to their pastor, eyes raised towards the altar is a sermon in itself. —DICK SUTCLIFFE

WISCONSIN:

Northwest Discusses Idea of Wisconsin ULC College

WAUWATOSA—The special convention of the Synod of the Northwest, held in Wauwatosa, Wisconsin, Oct. 22 did not "kill" the idea of a Lutheran college in Wisconsin but deferred action until a scientific study could be made by the Board of Education of the ULC. This will be finished in April.

Proposed by Wisconsin leaders, the new college is aimed to meet the need of between 6,000 and 7,000 young Lutherans who are now enrolled in non-Lutheran colleges.

The convention did not inspect the proposed site for the college which had been recommended by a special committee. While no formal option was authorized, many pastors believe that if the board's survey proves favorable to the establishment of a Lutheran college in Wisconsin, this site might yet be obtainable.

Among the speakers advocating the beginning of a Lutheran college now were: the Rev. C. H. Zeidler, Appleton, and the Rev. A. G. Streich, president of the Wisconsin Conference. Those speaking in favor of a complete restudy were: Dr. J. Martin Klotsche, president of the Milwaukee State Teachers' College; President Harold Lentz, Carthage, Ill.; and Dr. Gould Wickey, secretary of the Board of Education.

IT WOULD be difficult to select the main "theme" being emphasized by congregations in Wisconsin during October and November, but "see the *Martin Luther* film" would be one. Wherever the film has been shown, theater managers have marked long waiting lines, such as accompany only the greatest pictures. Parishioners are "Luther" conscious. "Clothing for Relief" is a second emphasis, as Wisconsin Lutherans expect to load more than a dozen boxcars between Oct. 31 and Dec. 1. Cars will be packed by NLC and Missouri Synod churches in the following localities: Milwaukee, Madison, Eau Claire, La Crosse, Marinette-Sheboygan, Monroe-Mineral Point, Oshkosh, Racine, Shawano, Wausau and Wisconsin Rapids.

There is belief that the total may go as high as 300,000 pounds, and an accompanying feeling that this is not too great for a state that claims the second highest Lutheran population in the country. The third emphasis is "Double Benevolence" in 1954. As Every Member Canvass efforts get under way, pastors are calling attention to the flood damage done in Japan and India and also to the continuing need for additional funds if the Board of American Missions expects to finance 52 new missions during 1954 with funds available now for only 15!

Treasurer Walter O. Helwig in his nine month financial statement reports receipts as follows: General benevolence, $373,868; World Action, $49,768; American Missions, $4,605; Foreign Missions, $10,671; Lutheran Welfare, $16,688.

WHEN ANDY PAFKO, outfielder of the Milwaukee Braves, received $5,000 for his favorite charities, he designated $1,250 to the new high school in Milwaukee (Wisconsin Synod) and a like amount to the Lutheran Welfare Society.

THE HALF-WAY MARK in the campaign for a $100,000 building has been reached by St. John's Church, Oshkosh.

ST. JOHN'S CHURCH, Polar, recently dedicated a new parsonage valued at $20,000, much of which was contributed by a beneficent contractor and volunteer help . . .

FOX POINT, a new mission now leading synod in benevolent giving, has dedicated a new $30,000 parsonage.

THE GLOBALITES, an organization of St. John's, Oshkosh, believe cleanliness is next to godliness, and as an expression of that belief, sent a barrel of soap to British Guiana.

MISSIONARY DWIGHT SHELHART expects t

ɔring in a new mission in 1954, one that ılready has a building. When he first met with these people, attendance was 15. There was no Sunday school. Attendance now pushes the 100 mark, with 41 in Sunday chool. "We expect 150 to 200 to sign for nembership."

THE REV. WARREN Z. HOST is the new ıssistant pastor at St. Paul's, Neenah . . . THE REV. KARLTON WAGNER is the new asistant at Pentecost, Milwaukee . . . THE REV. MARLYN P. LUCHT, recent graduate of Northwestern Seminary, is the new pastor ıt Bailey's Harbor . . . THE REV. ROY MORROD is the new pastor at Faith Church, South Beloit . . . THE REV. ROBERT SCHMIDT began work at Bethlehem, Portage, Oct. 19.

THREE STAINED GLASS windows have been nstalled in Christus Chapel of Luther Memorial Church, Madison.

CHARLES A. PULS

MONTANA-NORTH DAKOTA:

New Officer Set-up To Aid Home Missions

DELEGATES to the recent meeting of the Western Conference of Northwest Synod voted to create the office of vice president. Purpose of the move is twofold: to assist the conference president in home mission development in Montana and North Dakota and to work more closely with congregational leaders in the western area of the conference.

Need for the office has grown from the large area served by the Western Conference. Delegates, by common consent, agreed that if the president of conference resides in Montana, the vice president will be chosen from North Dakota pastors and vice versa.

Following creation of the post of vice president, the Rev. Forrest Clark, pastor of Redeemer Church, Livingston, Mont., was elected vice president. Other business included a "faith and life" workshop led by synodical officers Paul Bishop, George McCreary and Walter Helwig.

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Children love these dolls. Authentic in every detail. Representing six Bible characters, each completely individual. Unbreakable, washable. Movable head, arms, legs, and eyes. 11 inches tall. Hair can be washed and combed. Included with each doll is a small packet of Holy Land Earth from the Mount of Olives. Different special accessory for each doll such as pitcher, shepherd's staff, etc. Costumes are accurate representations of the actual dress of the times. Included in each box is a storyette about the Bible character and a Scriptural reference. **$5.98 each**

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(Please add 50c to cover postage and insurance)

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MONTANA-NORTH DAKOTA . . .

AN IMPORTANT first for North Dakota district was a convention of the North Dakota State Luther League at St. Mark's Church, Fargo. The state Luther League has been organized for three years and conventions have been held in conjunction with the summer Bible camp. Oct. 16 and 17, however, saw the first attempt of the state league to meet separately from the camp. There were 125 Luther Leaguers and pastors from nine different churches throughout the state for the two-day meeting. Important business accomplished at the convention was the acceptance of the Luther League from Cavalier into the State Luther League, the adoption of the recommendation to make application into the Luther League of America, the passing of a State Luther League budget amounting to $130 for the year, and the acceptance of the invitation to have next year's convention at Glenburn, Eckman and Lansford, N. D.

Outstanding feature was the presence of the Rev. Raymond Tiemeyer of Sioux City, Iowa, who represented the Luther League of America. He presented his information by means of stunts and skits which proved both interesting and effective. Officers elected included Larry Swenson, St. Mark's, Fargo, president.

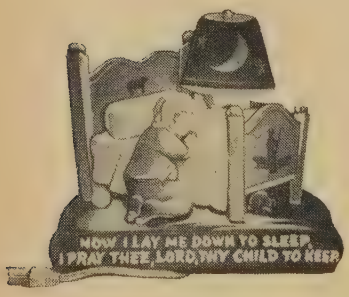
AN OUTSTANDING Reformation season observance was enjoyed in the Fargo-Moorhead area. *Martin Luther* came to the Grand Theater Oct. 28. In this densely Lutheran populated Red River Valley, attendance was expected to reach record-breaking proportions. In the very first day's showing it was estimated that 1,637 people attended the movie and crowds waited in line.

The second event of the Reformation season was the rally held at the Moorhead Armory Nov. 1. Dr. Jonas H. Dressler, president of Northwestern Seminary, spoke.

ON OCT. 11 the Rev. A. C. Baumgaertner left his parish at Great Falls, Mont., to accept a call in the Pacific Synod.

INGOLF B. KINDEM

Bed-Time Prayer Nite-Lite



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PENNSYLVANIA:

Terms Extended; By-laws Suspended

JOHNSTOWN—The Rev. Russell T Shilling will serve as president of Alle gheny Conference for another year. A the 16th annual convention of confer ence held in Philipsburg Oct. 22 and 23 delegates voted to extend the terms c all present officers for one year. Othe officers include the Rev. E. N. Bauer c Hollidaysburg, vice president; the Rev Paul J. Keller of Martinsburg, secretary and P. P. Williamson of Davidsville, treas urer. Two laymen were elected to th executive board: Walter J. Gardner Rockwood, and Alva Brothers, Clearfield

Action was taken to suspend the preser conference by-laws for a year and be gov erned by by-laws of a new constitution pro posed by Central Pennsylvania Synod Delegates were a bit confused at times i that they were not always sure whethe conference was acting under the "old" o "new" constitution or the "old" or "new" by-laws.

FIVE ACRES OF GROUND near Mundys Cor ner and the intersection of Routes 219 and 22 were dedicated as a site for a new church on Sept. 6. St. Paul's (ULCA Church, Jackson Township, and First (Suomi Synod) Church, Nanty-Glo, will merge to build the new church. Mission status has been given the new church by the Board of Synodical Missions of synod.

Veteran missionaries Ruth Slifer and H. D. Hammer addressed the more than 200 delegates and guests who attended the 14th annual convention of the conference Women's Missionary Society in Christ Sec ond Church, Altoona, Oct. 16 and 17 Delegates voted $1,000 for support of the Sanoyea Nursery in Liberia and $500 to wards a relief project for flood-stricken areas in Japan and India.

CONFERENCE missionary societies have divided themselves into two districts: Som

rset and Juniata-Northeast.

Dr. Walden M. Holl of First Church, ohnstown, has been named one of the 10 ninisters in the United States who will reach in Great Britain during next summer. election was made by the National Council f the Churches of Christ in America.

First Church, Johnstown, has called the Rev. Louis K. Helldorfer, Trinity Church, Woodbury, N. J., to be its assistant pastor. Pastor Helldorfer plans to move to Johnstown about Dec. 1. On World-Wide Communion Sunday First Church announced special communion service for 7:30 A.M. Mill men coming off the 11:00 and 7:00 shift were invited to come in their working clothes. "Thirty-three nurses and mill workers came," reports Dr. Holl. "A fine response, we think. Undoubtedly the service will be continued."

A dramatic religious film, *The Life of Christ,* has proved the biggest drawing card in the history of Cambria County War Memorial. The four-day showing of the Technicolor film, Oct. 23-26, attracted more than 37,550 persons to the Johnstown Arena. Previous attendance records for "Ice Follies" and "Gene Autry and Co." were shattered.

Sister Louise Schulz, deaconess at Trinity Church, Johnstown, resigned Nov. 11 . . . The Rev. Park L. Wagenbach, Grace Church, Mt. Carmel, resigned to become pastor of Christ Church, Westmont, Johnstown, Nov. 1 . . . Dr. William I. Good has retired after nearly a half-century of service in the Lutheran ministry.

It was "standing room" only at Trinity Church, Bedford, when a group estimated at nearly 400 gathered to say farewell to the Rev. Mervyn J. Ross, retiring pastor of the Friends Cove charge. Pastor Ross has given 41 years' service to the church, 30 of which were spent in the Friends Cove charge. Representatives from all five churches of the charge paid tribute to him and presented him with purses which totaled nearly $1,000.

Dr. Dwight F. Putman was guest teacher at the annual banquet of the Lu-

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Holy Communion Monthly—First Sunday—8:30 A.M.
The Service 11:00 A.M.
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William A. Hover, Pastor
Sunday School ..... 9:30 A.M.
Worship Service ..... 10:45 A.M.

POSITION WANTED
as church visitor, parish worker or pastor's assistant. Foreign Mission field experience. Write The LUTHERAN Box 2.

PA., JOHNSTOWN . . .
theran Men's League of Johnstown in the Masonic Temple on Oct. 27.

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SOUTH CAROLINA:

Columbians Hold Reformation Service

"THE VICTORY of faith is the only thin with which to overcome fear," said D G. Elson Ruff, speaking at the Reforma tion Service in Columbia on the evenin of Oct. 30, in the Columbia Townshi Auditorium. He spoke on the topic "Faith Is the Freedom from Fear." Th speaker reminded his listeners of the fea of men in the days of Martin Luther an how faith overcame these. He called a tention to the fears of men today an said faith is the only answer. He sai "If we are to hold the world together w Christians, we Protestants must fill th world with the faith that overcomes fear.

The service was sponsored by the Colum bia Ministers' Association rather than b the Lutheran group as heretofore.

For some 10 days prior to the service i Columbia *The State* newspaper ran a serie of articles written by various ministers lo cally telling what the Reformation mean to their particular religious group. Thes included Baptists, Methodists, Presbyterian and Lutheran.

DR. EDWARD FULENWIDER of Mt. Pleasan N. C. (retired), the oldest living forme pastor of Redeemer Church, Newberry, too part in the 100th anniversary celebration o this congregation recently.

FORMAL DEDICATION of the attractive ne church at Greenwood was held Oct. 4, wit the message by Dr. Karl W. Kinard, sync president.

MISS FRANCES DYSINGER, promotion se retary of the WMS of the ULCA, was South Carolina. She made several appea ances, including a message at Faith Churc West Columbia; Mt. Tabor Church, We Columbia; Southern Seminary; St. Paul Church, Columbia; and the Central Confe ence of the synodical WMS.

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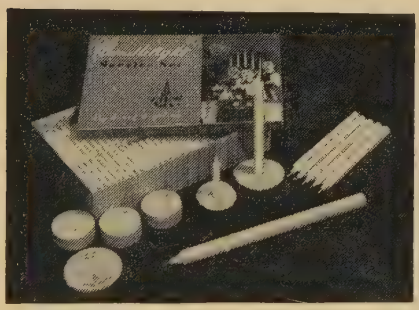
A four-page folder with a beautiful full-color reproduction of the Nativity by the distinguished artist, Paul Remmey, on the cover. Contains carols, hymns, responsive readings, and scriptural selections, familiar to most congregations.

(LC99) **$2.50 per hundred**



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Extra 4½" congregation candles
(NXT32) $4.75 per carton of 192; $21.00 per case of 1152
Additional drip protectors
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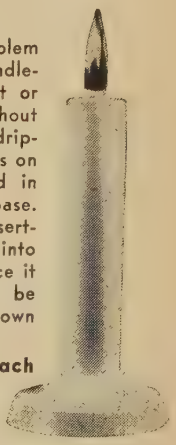
ELECTRIC CANDLE



An ideal solution to the problem of achieving the effect of candlelight in a Christmas pageant or in a class of small children without the danger of fire or hot wax drippings. This electric candle runs on the small batteries concealed in the white coated cardboard base. The color can be varied by inserting small cellophane squares into the bulb. Completely safe since it never becomes heated. May be carried or inserted into its own white base for standing.

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SOUTH CAROLINA . . .

Church has been written by the Rev. Paul E. Monroe, Jr., Newberry. This is the first such study dealing with the accomplishments of the General Synod South and the United Synod South. It is the only work which gives a brief history of every Lutheran institution of mercy and education in the South. This was prepared and 100 copies printed by multigraph as a part of Pastor Monroe's work for the degree of Master of Sacred Theology.

THE REV. ALBERT D. OWENS was formally installed as pastor at Nativity, Spartanburg, Oct. 4. The service was conducted by the Rev. J. Shelton Moose, synodical field worker.

PASTOR MOOSE was guest speaker at the dedication of the new art glass windows placed in Trinity Church, Elloree.

THE REV. THOMAS H. WEEKS has accepted a call to become pastor of the Newberry Parish. He will come to this new work from Middlebrook, Va.

"CHRIST EXEMPLIFIES Christian living in four dimensions—intellectual, physical, social, and spiritual," the Rev. Lawrence M. Reese, of the Board of Parish Education (ULCA) told a group of some 1,500 or more gathered in the Township Auditorium, Columbia, for the state-wide Youth Rally Oct. 25. The program included a play entitled, "At the Black Bear," presented by a group of seminary students under the direction of the Rev. Richard Fritz. The rally was sponsored by the Luther League of South Carolina and the synodical committee on parish education. Special music was rendered by a youth choir from the Columbia area.

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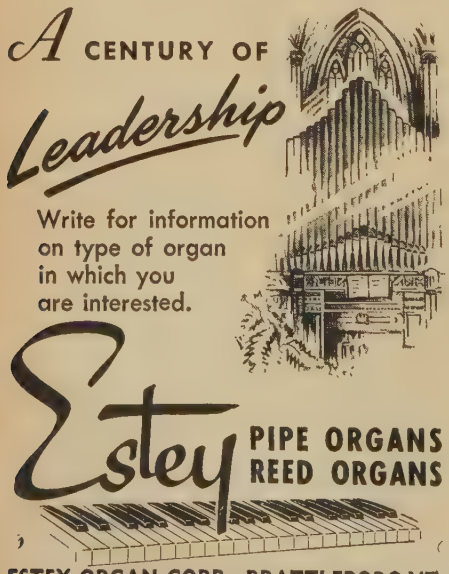


NEW YORK:

West Sand Lake Lays Cornerstone

ALBANY—Cornerstone for the new Trinity Church, West Sand Lake, was laid Oct. 18, with the Rev. David C. Gaise, Redeemer, Kingston, guest speaker.

MEN OF St. John's, Sharon have painted the exterior of the church and the interior woodwork.

LARGELY THROUGH the efforts of Mrs. Raymond A. Hawes, new choir vestments have been purchased for St. Mark's, Guilderland Center.

Martin Luther was booked at the Ritz

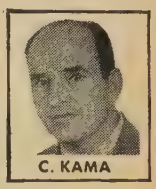
Theater the week of Nov. 11 with the backing of the Federation of Churches of Christ in Albany and Vicinity.

THE REV. RICHARD I. CROSSLAND, pastor of Second English Church, Schenectady, has announced that the record budget of $15,000 recently adopted for 1954 will in all probability lead the congregation to self-support in another year. The congregation also voted to complete the new church building and furnish it, and plans are now being made for the dedication on May 16, 1954. To take care of the stepped-up attendance —averaging 67 more per Sunday than last year—two services are held each Sunday. The 1953 benevolence quota has already been reached, and all funds received before the end of the year will be "over the top."

SECOND CHURCH has the only released-time church school in Schenectady County supported by a single congregation and reports a doubled enrollment over last year.

ULCA CONGREGATIONS in Schenectady plan a six weeks' leadership training course, staffed by Pastors Ireland, Kulman, Haag and Crossland. A Reformation Rally was held Nov. 1 with Dr. Alfred Beck, Rochester, as guest speaker.

STEWARDSHIP RALLY for the northeastern area of synod was held at Second Church, Schenectady, Oct. 5 in the interest of the synod's effort to meet its quota to the ULCA in full as a part of its 25th anniversary ob-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Science's New Midget Miracle "PRESTO"

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Amazing new kind of fire extinguisher. Tiny "Presto" (about size of a flashlight!) does job of bulky extinguishers that cost 4 times as much, are 8 times as heavy. Ends fires fast as 2 seconds. Fits in palm of hand. Never corrodes. **Guaranteed for 20 years!** 2 million sold! **Sells for only $3.98.** Show it to civil defense workers, owners of homes, cars, boats, farms, etc.—and to stores for re-sale. Make good income. H. J. Kerr reported $20 a day. Wm. Wydallis, $15.20 an hour. Write for **FREE** Sales Kit. No obligation. **MERLITE INDUSTRIES, Inc.,** Dept. 7211, 201 E. 16th St., New York 3, N. Y. *IN CANADA: Mopa Co., Ltd., 371 Dowd St., Montreal 1, P.Q.*

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jective. Speakers included Dr. David Jaxheimer, assistant to the president of synod, and Henry Endress, executive director of the Lutheran Laymen's Movement. Approximately 200 were present.

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UNDER DIRECTION of the Capital District Lutheran Ministers' Association, a rally was held in St. Peter's, Albany, Nov. 1. Assisting in the service were Dr. William G. Boomhower, Center Brunswick; the Rev. George Mellby (ELC), Troy; and Dr. Benton F. Rudisill, Troy. The sermon was delivered by Dr. Arnold F. Keller, Utica.

ST. MATTHEW'S CHURCH, Leesville, celebrated 100 years of faithful witness for Christ, with special services and a congregational dinner. Dr. David G. Jaxheimer was guest speaker.

LUTHER S. STRALEY

ONTARIO:

13,000 See "Martin" 1st Week in Kitchener

"MARTIN LUTHER" had its Canadian premiere in Kitchener Oct. 19. Thirteen

At right: Trinity Lutheran Church New London, Minn.

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thousand people saw the picture in the first week so it was held over for a second week. Eighty per cent of those attending used the reduced rate cards that were distributed through all the Protestant churches in the Twin Cities and vicinity. Carl M. Dare was director of the sponsor's committee that handled the cards and advertising.

After its Kitchener run, the *Luther* film showed in two Toronto theaters, beginning Oct. 30. It is scheduled for a number of other Ontario cities, including London and Windsor, during November.

ROY HILKER, Kitchener, was re-elected president of the Canada Synod Brotherhood at its annual meeting in St. Matthew's Church, Brantford. The men of the church will follow the ULCA plan of trying to double their membership in the coming year. They will also continue their support of the Lutheran Summer Camp at Edgewood Park. Guest preacher at the vesper service was Synod President A. G. Jacobi.

MISSION DEVELOPER A. J. Datars was pleasantly surprised when 110 persons attended the first service for the Mt. Hamilton mission. Prospects are so good that he expects to organize early next year.

THE FINNISH-ENGLISH congregations at Timmins and South Porcupine have double reason for rejoicing. They have their own pastor after a long vacancy. He is the Rev. Alex Koski who came from the Canadian West. They also have a gift of $3,000 for parish equipment. Miss Elfriede Hartig, educational missionary of the Parish Board, recently spent two weeks with the congregations, advising them on the expenditure of the gift which comes from the Children of the Church.

CATHARINE JURAM was a last-minute substitute for the Rev. Joseph Inslee of the ULC Parish Board. She helped a number of congregations with an evaluation of their program and spoke to the Kitchener and Hamilton conferences on the new children's program.

THE REV. J. C. CLAUSEN-MOHR of Young,

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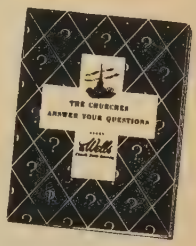

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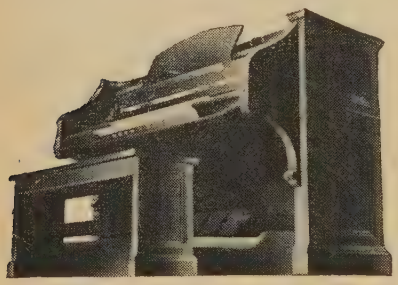

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ONTARIO . . .

Sask., is the new pastor of Zion, Massey . . . THE REV. ROBERT ROCK, Geraldton, has accepted a call to the Walkerton-Mildmay parish. He will not leave his present charge until June of next year. Synod President Emeritus J. H. Reble will supply in Walkerton until the new pastor comes.

NORMAN R. BERNER

PENNSYLVANIA:

Preaching Missions Conducted in Area

NORRISTOWN—Following the October evangelism theme two churches held preaching missions recently, each following it up with Church Loyalty emphasis. Preacher at St. Paul's Church, Telford, was the Rev. Orval C. Hartman, pastor of St. John's Church, Hatboro, the daughter mission church of St. Paul's. The theme was *Thanks to Luther.* The Rev. Peter Dexnis, formerly an assistant director of evangelism of the ULCA, and now pastor of Advent Church, Philadelphia, was the missioner at St. Michael's Church, Sellersville.

ST. LUKE'S CHURCH, Dublin, dedicated a new $35,000 parsonage for Pastor William Davis. Conference President E. L. Angstadt performed the act of dedication . . . Dedicatory services for the new "Chapel of the Word" in Trinity Church, Norristown, were held Oct. 31 . . . A completely rebuilt organ was dedicated recently at Spring City Church . . . Rededicatory services were held in connection with the 185th anniversary of Christ Church, Trumbauersville. Guest preachers included Drs. Charles M. Cooper, Emil E. Fischer, and the Rev. Samuel E. Kidd.

A NUMBER of released-time and after-school weekday church schools are being held in the area. Those in Norristown and Sellersville-Perkasie are using the material supplied by the Board of Parish Education in interdenominational schools. The same

material is also being used in a unique Saturday church school recently begun by St. Luke's Church, Dublin. Spring City is also conducting a released-time school. Adult leadership education schools are being conducted in the North Penn area (Perkasie and Souderton) and Quakertown.

DR. RALPH TABOR, Washington, D. C., was the speaker at the Pottstown Reformation rally in Emmanuel Church . . . Lutheran churches of Chester County joined in a special service in Downingtown, to hear Dr. Paul C. Empie preach on "Contemporary Issues of the Reformation."

Martin Luther is scheduled to be shown in most of the communities of the area during November; interest is very high. Groups which have already traveled to Philadelphia or to Allentown to see the film are arousing the interest of others in the parishes.

One of the smallest churches in conference, St. Paul's, Applebachsville, has launched out onto a new venture of holding services each Lord's Day, instead of bi-weekly as before. A new altar and altar cross were dedicated at a recent service.

THE WISDOM of each church having its own pastor has been proved by the changes in the churches at Dublin and Tinicum, which formerly constituted a parish. St. Luke's Church, Dublin, as reported above, just dedicated a new parsonage. Christ Church, Tinicum, using purely voluntary giving, has greatly increased its budget, raised the salary of the pastor, undertaken partial support of a missionary, passed all previous records for LWA giving, and increased its giving to benevolence.

THE REV. DONALD D. PRITZ was installed as pastor of Trinity Church, Perkasie, by Dr. Charles M. Cooper, president of the Ministerium, assisted by the Rev. R. E. Kramer, Mahanoy City.

MEMBERS of St. James' Church, Chalfont, are watching construction of their new parish house-educational unit. Participating in the recent cornerstone laying were Pastor William Coley Roeger and the Rev. E. L. Ingstadt, Norristown Conference president.

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In conclusion . . . . . .

COLD WEATHER will probably soon put an end to the trips to Philadelphia's Fairmount Park for thousands who have gathered each night around a bush where the Virgin Mary is said to have appeared in September. One Sunday night in October the crowd visiting the bush was estimated at 50,000.

Police put up a guard rail around the bush and have been on duty day and night to prevent disturbances. Roman Catholic officials have been acutely embarrassed by this affair, which is part of an epidemic of "appearances" of the Virgin in America and Europe.

The Roman Catholic Church itself is squarely to blame. It built up into a great legend the story of the appearance of Mary in the Portuguese village of Fatima. Last year in most Roman Catholic parishes in America people were urged to see the movie about that "miracle." No wonder the people respond by imagining appearances of Mary almost anywhere anytime.

THE CONTRAST between the Fatima and the Luther movies is so great that it has raised serious questions in the minds of some Roman Catholics. A considerable number of Catholics have seen the Luther picture. In one American city it was necessary for Catholic officials to arrange a special showing of the Luther film for their priests so they could be instructed in how to answer awkward questions their people are asking.

Many Catholics have been shocked to discover what the Reformation really meant. They find themselves on Luther's side against the teachings of their own church. Over the centuries the Roman Catholic Church has frankly encouraged all sorts of superstition, knowing that this is an easy kind of faith to attract simple-minded people. Intelligent Catholics don't like to be reminded that their church employs such strategy.

Luther attacked Roman Catholic worship of the saints much as Moses smashed the golden calf which the Hebrews made while he was on Mt. Sinai. But there is a persistent hunger of multitudes to "see" God. They want the mystery of God transformed into an objective reality. The important thing for us Protestants is to be aware that true worship of the unseen God is not easy.

SOME PROTESTANTS try to turn the Bible into a sort of idol. If one word of the Bible is changed in a new translation such as "virgin" in Isaiah 7:14, they are terribly disturbed because their idolization of the Bible is endangered.

Some Protestants turn Christianity into a set of rigid rules of conduct which must be kept with absolute faithfulness as a means of being assured of God's approval—in disregard of Paul's warnings against salvation by keeping the law.

Some Protestants set up a detailed system of doctrine which only they understand fully. Therefore they are the only true Christians, they believe, because they alone have the perfect doctrinal system.

The genuine Protestant way out of all the complicated miracle-seeking and idol worship which are so natural for human beings is to read each day in the New Testament as much as we can about the things Jesus actually said and did. His miracles were done in the name of his Father in heaven, not his mother on earth. His teaching was not complicated and exclusive. His life, from the birth at Bethlehem to the resurrection, is God's true word to us.

—ELSON RUFF

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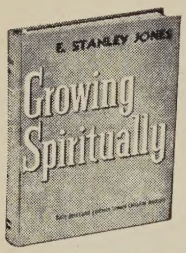

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